

A new ballad Intituled, Daniels sitting in

these our dayes: aptly applyed to the true Preachers of the Gospell.

What God hath wylled vs, to that good eare geue:
For Daniels are abroad: sitting with their Sireue.

God Daniels sitting, in Gods church aboute,
The footstepps out finding: of those as be stoute.
Against Gods word deuine, which all ought to knowe
In their owne mother tounge: what duty they owe.

To God alone lustily, to serue hym with loue,
For all are not trusty: as his worde doth proue.
Now yf God we obeyd, as he hath vs taught,
Then were our sayth stayed: in him that vs bought.

By Daniels, the Preachers: so this vnderstand,
Which do preach Christ truly: in euery land.
Without Pape or popery, our soules for to saue,
By faith in Christ onely, of whom we it craue.

And Gods booke this Sireue is, that they in hand take,
And his word the Ashes, there out so: to shake.
In Temples and Churches, where people resort,
To haue for their soules health: the food of comfort.

The people is the ground, on whom now doth fall,
Whose high deuine Ashes: that makes the true trespall.
Whose footsteppes shal apere without fraude or guile,
Of young and olde people: now marke well this stile.

By these footsteppes I meane, the whole lyfe of man,
And of all women kynde: these things now well scan.
Who so in these Ashes, now treadeth a wyse,
Their steps shalbe well knowne: to God & mans eye.

As was in Bels Temple, a God without lyfe,
Whereas sitting was found: of Pan, Chylde, & Wyfe.
Who cate by the vittells, from that false God Bell,
And deceyued the King: as the text doth tell.

But Daniell by sitting, all them to lyght brought,
And also Bels Wyffes: that wickedly wrought.
Euen so now our Sisters, that sitte at this day,
With Gods word shal finde out: those in the brode way.

When they heare the law red, vnto them full playne,
As God hath commanded: so to be certayne.
The which law and Gospell, receiue in good parte,
And out of the brode way: betimes loke ye starte.

The footstepps that Adam, and Eue first dyd trace,
To the forbidden tre: brought them in woe case.
And all we by their fall in bondage be set,
Day by day masked syl in Satrans great net.

The firste bloody footstep, that Cayne dyd commit,
To his brother Abell: remaines in some yet.
As in Ruffians and Rogges, that desperate be,
Whose footstepps from much sinne cannot scape free.

The pryde of great Semrode, that in hym dyd rayne,
Was knowne by his footstepps, and all his whole trayne.
So lyke wyse shal theirs doe, that buyldeth excesse,
In any kynd of trade: abusing Richesse.

Quene Jezabell that dyd, Gods true Prophets kyll,
Her sitting was found out: agaynst her owne wyll.
The Dogs her blood lapped in Jezrael,
This so: greuous plague: was cast on Jezabell.

Who lyke wyse the footstepps of Gods enemyes,
Shall well be spyed: when as his wyll is.
And haue their reward due, for the dyng of blood,
Of Gods elect people: when the Lorde thinks it good.

Remember how Pharaao, though he was a King,
His footstepps were found out: of persecuting.
He with his whole army, of men drowned were,
In midst of the red sea: God dyd them not spare.

Euen so from tyme to tyme, you may read and see,
How God plageth Tyrants: for their iniquyte.
He is the same God wyll, sinners to correct,
Except they repent now: he wyll them relecte.

Sodom and Gomorra, their sitting was found,
What wayes they then walked: vpon the Lords ground.
They liued to them selues in the sinke of sinne,
Tyll fyre and byrmstone: therby they dyd winne.

Let this be a warnyng, so now in lyke case,
To whores and whozemongers: that yet lacketh grace.
Whose close tripping footstepps, wyl shortly appere,
By our Daniels sitting: they can not scape clere.

The conesteous footstepps, of Ahabs great spight,
To haue Naboths vineyard: dyd come vnto light.
For the which the Lorde, with Ahab was wroth,
And sent to hym Eliah: who tolde hym the troth.

How the Lorde wold plague hym and all his household,
For the death of Naboth: as Eliah hym tolde.
Beware now by Ahab, to get worldly much,
For many one therby: hath had but yll lucke.

By Kapar, sy Capar and sy Tenar also,
And pou master Mserers: that now in wealth flow.
Be not imps of Ahab, common wealth to anoye,
Least you with your footstepps: the Lorde do destroy.

The Scribes, the Pharisses, and Lawyers lyke wyse,
Their sitting was well knowne: of their enterpryse.
How they came vnto Christ, to take hym in a trip,
But he ener came them: and gaue them the slip.

Who Lawyers that worst law, and matters prolong,
Their footstepps wyl appere: of makyng right wrong.
Woe be to such sapyth Christ, whose sentence is great,
Wherfore repent in tyme: and so: mercy intreat.

Thus so: to conclude now, let all men repent,
And to leade a new lyfe: by Gods Testament.
Ere drath deale vpon vs, our footstepps to finde,
Contray to Gods wyll: and to natures kinde.

Wherfore sitting Daniels, now ply your vocations,
Declare Gods worde truly, vnto all nations.
God is your head Captayne, your shield and defence,
Without feare or parcialtye, now do your diligence.

By sitting and so: sitting, the god from the bad,
Then God wyl be pleased: and his people glad.
To heare what God wylleth, to that god eare geue,
And to all such Preachers, as vse wel the Sireue.

FINIS.

Imprinted at London, by Richarde

Johnes: dwelling in the upper end of Fleetlane, at the signe

of the spread Eagle. And are to be solde: at his shop

loynyng to the Southwest Doore of Saint

Pauls Church. The xxij day of

October. 1572.



**A Short discourse of
the life of Seruingmen,**
plainly expressing the way that
is best to be followed, and the
meanes wherby they may law-
fully challenge a name and
title in that vocation
and fellowship.

**With certelne letters verie ne-
cessarie for Seruingmen, and other
persons to peruse. With di-
uerse pretie inuentions
in English verse.**

**¶ Hereunto is also annexed a trea-
tise, concerning manners
and behauiours.**

Imprinted at London
for Ralphe Newberrie, dwel-
ling in Fleetestrete, a
little aboue the
Conduit.

1578.

Precepts for Seruingmen.

WH O dwelles in place where Enuie raines,
and spendes his life in clubbish soyle,
Shall reape but heapes of endlesse paines,
and put his life to wearie toyle.

Who so beleeueth tattling tales,
Preceeding out of euery pate,
The fort of Enuie surely scales,
and yeldes him selfe to froward fate.

Who heareth much and medleth least,
shall scape the sling of chiding chaps;
Who seekes to liue at quiet rest,
must be content what euer haps.

**TO HIS LOVING
Cousin Marmaduke Da-**

rell, and to all Seruingmen; Walter

Darell wisheth you long life,
with happie dayes.

(.)



My welbeloued Cousin, eacheliving
thing created on earth, aswell the
brutishbeasts, as also feathered fowles,
yeldes tribute to man. The Oxe yel-
des his necke to the yoke, his skinne to
make shooes, and his fleshe to be ea-
ten. The Sheepe, his carcase for the
reliefe of man, his fleese to make
cloth to couer our limmes, whereby we are defended from
stormie Winter. The Goose giues her fethers to make
shaftes for defense of our countrie, her quilles to make
pennes, which write lawes and statutes: whereby our
Common weale is mainteined and upholden. If this dis-
position be found in things meere voide of reason and un-
derstanding, much more ought man to yeld ac compt of his
talent, sith God hath created him after his owne simili-
tude and likenesse, indued him with wisedome, and giuen
him such preeminence, that all things on earth are under
his subiection. The consideration whereof (my welbeloued
Cousin) hath moued me at this present to penne this sim-
ple volume, as a testimonie of the good will which I beare
you: whose abilitie, had it beene answerable to good will,
would haue then assuredly presented you with a iewell of
farre greater value, the which, if you accept in good part,
my labour hath his hire, and you shall not onely incourage
mee to imploy my studie to a matter of deeper iudgement,
but towards you alwayes, during life, binde me firme and
faithfull.

A.ii,

To

To the Reader.



HIS one thing I finde moste true
and euident (gentle Reader,) that
nothing more infecteth the minde
of man, then the horrible monster
idlenesse: by the which we daily
see, no small number drenched in
the Seas of manifolde miseries. Like as yron, if it
be not occupied, will quickly waxe rustie: and as
a flower or plant placed in fertile soyle, without wa-
ter will lose the sappe, and become withered: euen
so, the minde of man, if it be not exercised, will est-
soone become dull, and alter his qualitie. This being
vndoubtedly found moste plaine and manifest, that
idlenesse is incident to so many casuall calamities,
hath encouraged mee to present thee with these sim-
ple inuentions, altogether for an exercise, then any
vaine glorie: least otherwise, my mind fraught
with idlenesse, become dull for want of
exercise. Thus, hoping thou wilt
take them in good parte,
I bidde thee fare-
well.

¶ A



A pretie and shorte discourse

of the duties of a Seruingman.



Althoughe the Seruingman bee disdained, and had in small regard amongst a number: yet doth he deserue to be had in high estimation for his worthinesse & calling. Who in all our countrie maketh a braver shewe at a triumph then the Seruingman? Who sooner trained to battaile and becomes a Souldier? Who better delighteth the mind with pleasant exercise, as hawking, hunting, and such like, then the Seruingman? Not every one hauing a blade by his side, or liuerie cote on his backe, may be termed a Seruingman: for some there are which will crowd them selues in to their companie, whose brutish liues neuer saue one point of service: such may be properly called **Hindes.**

For foure especiall pointes there are, whereby to knowe a Seruingman: Godlinesse, Cleynlinesse, Audacitie, and Diligence, which are the chiefest ornaments that garnishe his person, without the which he may not be embraced amongst that worthy companie. For this worde Seruingman, hath great relation to his kind: for a Seruingman may be applied to diuerse commodities: as seruing God, seruing his Prince, seruing his Countrie, which way he may profite his Common weale, and not to beare the name of a Seruingman only for outward shewe, who in liuing are viler then senselesse beastes, wanting ciuil gouernement, who may be well compared vnto **Dzones**, which lurke in the hiues of

Hindes.

Four points to knowe a seruingman, to be godly, cleanly, bold, and diligent.

Of Seruingmen.

Who deserue
to be rightly
and properly
called Ser-
uingmen

Bees, & liue by their labours. But him I accompt
wozthy that calling, which fo2 one singular qualitie
deserueth the same: as some fo2 the gift of the mind,
some fo2 the exploits in defence of his countrie,
some fo2 actiuitie, some fo2 cunning in weapons,
some fo2 riding of hozses, some fo2 seruice at a ta-
ble, with diuers other things apt fo2 a seruingman,
which are euident tokens that he hath imployed his
youth to that end and purpose, whereby to attaine
to some pzeferment and winne credit, whereby hee
may be receined into the number of Seruingmen.

Causes of con-
tempt & dis-
daine concei-
ued against
Seruingmen.

What maketh the Citizens, yea and the coun-
triemen haue in such disdain the seruingman? On-
ly his lewd gouernment, as riott in apparell, dzon-
kenesse, quarelling in the strætes, playing vnthrift-
tily at dice and cardes their substance, swearing
most detestable and horrible othes: whereby we
daily see, by that meanes they hazarde their health,
& discredit themselves by such disorder: who wan-
tonly consuming the same, are forced through ex-
treame want and necessitie, to robb and steale, that
oftimes hardly they escape without perill of death.
By this meanes they much hinder the pzeferment
of Seruingmē. Such haue I thought good to be ter-
med reprobates: fo2 there cannot be moze commen-
dation in a Seruingman, then to see his life cleerely
lead by vertue, alwayes applying his minde to ho-
nest exercise: fo2 otherwise his estate and calling of
due order and gouernement is dep2ined: fo2 happie
dayes excede the heaped summes. And of this be as-
sured, such company as thou frequentest, of such con-
uersation art thou iudged. Therefore the moze thou
indeuourest thy self in vertuous exercises, the grea-
ter is thy glorie and renowne.

Reprobates.

Percase to some in this worlde, to liue in suche
sozte,

Of Seruingmen.

softe, thou shalt be accompted ridiculous. It may be of those which wante gouernement: but suche as are lead by wisdomes rule, and policie, shall haue thee in no small pize and highe estimation: the moze vertue thou embracest, the greater is thy credit. And further, there is annexed to y^e duetie of a Seruingmā, these three speciall points, to be Gentle, Trustie and Carefull; for wanting Gentlenes, he is contemned: hauing no Credit, alwayes mistrusted; boide of Care, litle regarded.

Gentle,
Trustie,
Carefull.

We see daily by experience, howe circumspecte eache Gentleman is, in receiuing a seruau^t, doubtfull to take him without greates warrantize: and this is, by reason that youth hauing their libertie, & nouzeled so long in idlenesse, are prone and apt to vice and wickednesse, vtterly vndoing them selues thorough their owne wilfulnesse, that impossible it is, to bring them to any perfection, as the olde saying manifestly affirmeth.

Naturam expellas furca licet, usque recurret.

That which is ingrafted by nature, neither threatenings, or any persuation may alter: And if it happen such one, who hauing their libertie, be entertained into seruice: what offence so euer he commit to his maister, he thinks it greates scozne to be reformed, he is of so vile & dogged a nature: and this is the cause, so many are maisterlesse: wherby it commeth to passe, that seruices are purchased by money. For a mūber, hauing good qualities, & descended of honest parentage: by their meanes are greatly hindered. For what is the comimon saying amongst most men? If a Seruingman repaire to a maide or widowe, by way of marriage, wherby to winne himselve pferment, but straightway they murmur amongst themselves, backebiting him

A.iiij.

shame.

Of Seruingmen.

shamefully with flaunderous speeches, calling him spendthrift. A lamentable hearing, that all Seruingmen, for some lewde persones sakes, shoulde be condemned: for this is most certeine, that the least faulte a Seruingman comitteth, is greatly remembred: therefore it standeth them vpon, to haue speciall regard to aboyde suspicion, considering their credit is their chiefest riches, which once being lost, of the world they are forsaken.

Seruingmen
vpon extre-
mitie.

An other kind of Seruingmen there is, which professeth that life but vpon extremitie, and that is the riche Farmours sonne, who hearing the drumme sounde preparing to muster, is meruellous fearefull to become a souldier, lamenting heauily to his cockering mother, to be a meanes for him he may not be pressed: for (saith he) I am your onely dearling, and to see me miscarrie it would shorten your days: for of this I am assured, that if I goe on warfare, I am neuer like to returne home againe to my fathers house: for my fortune was reade me, when I was a little one, that I shoulde be shotte quite thorough with a gunne: therefore, (honnie mother) as you tender my safetie, procure me a seruice, that I may carrie at home. When the mother, (to saue the prettie soule) seeketh out some present, and in hast repaireth to some Gentleman of credit, & vpon request made, forthwith is receiued, & thus for feare of his costerd becomes a Seruingman. When Gentlemen perceiuing they may haue seruantes *Gratis*, without wages, which will play the Seruingmen, & dudge in their businesse, turne out olde seruitors to go pick daises, who farre from friends & acquaintance, being vnerperte of trade and occupation, fall into desperation, by meanes of pouertie.

Seruice with-
out wages.

So that hereby the Farmour maketh a rodde for his

Of Seruingmen.

his owne faile: for it standeth by good reason; that being once in aduersitie, if they haue any sparke of manhood in them, rather then they will want reliefe they will seeke to come by it by vnlawfull meanes. And who will they lie in weight to robbe, and be reuenged of, but on such rich churles, as were causes of their bndwing. And thus they, by their double diligence, labour & take suche paines, that they creepe in such fauour with their maister, who with their profitable seruice is so infected with couctousnesse, that he hath no consideration of his olde seruants true and faithfull diligence, who for their long seruice, haue well deserued a iust recompense. So that the Gentleman and the Yeoman, as well the one as the other, haue brought seruices to a verie weake stay, that a number at this day haue seruantes and giue them no wages: and if they haue any one seruing him, which wanteth liuing, if he hath not some good qualitie, in good faith of his maister he shalbe litle regarded.

Gentlemen & yeomen do cause seruice to decay.

Therefore the estate of a seruingman is brought to this point, that if he practise not some trade in his youth, let him be assured to begge in his age, as the prouerb manifestly affirmeth: *Qui ante non cauet post dolebit.* He that hath no care afore what mischieses may after ward insue, shall greatly repent him.

Those which vpon such extromitie professe the life of Seruingmen, may be properly called Sucklings, or otherwise Caterpillers: for they hinder those which longe time haue serued, not profiting them selues, but wasting their substance: So that hereby they thinke to eschewe one mischiese, but vndoubtedly they fall into a wooser. For they vse a kinde of diligence, but to serue their owne turnes: But as sone as the byunt is past, they beginne to

Sucklings or Caterpillers.

Of Seruingmen.

A supposed
speache.

All vpon bra-
uery.

ware lazie, and take heart at grasse, thinking with them selues, What dizards are we hauing rich parentes, and wealth enough to mainteine our calling, to mople & toyle in such sort, & other of our fel- lowes, hauing litle or nothing to take to, carrie the countenance of Gentlemē, & we to liue thus like sla- ues? Then labour is turned to loytering, the nose- gay in the hatt to an Ostrich fether, his russet slapp to a french hose, his buckled shoe to a Spanishe pumpe, his sparing life to prodigalitie, untill of force they become souldiers: for they creepe so deepe into the merchantes bookes, and become such pro- per Willmen, that in the ende their silkes sweates out all their reuenewes. Thus they, not content with their owne estates, aspire to be Gentlemen, by meanes of their fine array, that they growe so lustie, that they think scozne of their owne parents: but it is commonly seene, The forward tree beareth lesse fruite.

Wisedome a
principall
ornament.

What auaileth the mariner to saile without his compasse? What good doth a faire house wanting implementes of household? What profiteth braue clothes in any person wanting witt and gouerne- ment? They may be aptly compared vnto a corrupt Carion in a golden cup: let them decke themselves neuer so gaie, & want the chiefest oznamēt, that is Wisedome, in good faith, they shalbe but imbraced amongst the most sort of men for lucre or gaine, and soothed for that they haue. Therefore, in my simple opinion, I think it more credit for them, to go in the fore ward amongst the number of yeomen, then to come last in the number of Gentlemen, being al- wayes fearefull to challenge that title: so that, when all is gone, from the countrie cart they came, and to the London cart they must, that they ring suche a peale,

Of Seruingmen.

peale that they draue a yearde of cleane bempes besides the knott.

But now we, to come to the chiefe point and purpose which beautifieth a seruingman, which is, **To be godly.** Nothing can prosper which we take in hand, or goe about, vnlesse we applie our minde to the seruice of God: for him must we honour aboue all things, eyther in heauen or earth, beleue in him onely to be our Saviour, aske for all good things of him alone: We must be content, not onely for the glorie of God, to bestowe our goods, but also our life, if God so requireth: to cleave vnto him as the foundation of all goodnesse, to looke for health at his handes, to serue him in all kinde of fortune, to seeke his glorie aboue all thinges, and to serue him according to his worde, to walke in such sorte as seemeth to his glorie, not in banqueting and drunkennesse, not in chambering and wantonnesse, not in strife and enuying: but alwayes haue God before our eyes. Remember we liue not to eate, but eate to liue: for nature is content with a little: whatsoever is superfluous, is sinnefull and damnable. Remember that Adam & Eue did fall thorough gluttonie. Remember that Noe, when he was dronke, was vncouered in his tent, & lay with his priuities bare. Remember that Loth, when he was dronke, committed incest with his daughters. Remember when the children of Israel sate downe to eate and drinke, they did straight way fall into idolatrie and worshipped the golden Calfe. Remember that Amon, the brother of Absolon, was slaine at a banquet, when he was dronke. Remember that Holofernes being dronke, was slaine of a woman. Remember that at a banquet, it was graunted that Saint Iohn the Baptist shoulde lose his head, and yet no cause why:

To be godly
is the chiefe
thing that
beautifieth a
Seruingman.

Particular ex
amples tou
ching the in
conueniences
springing fro
excessiue ea
ting & drin
king.

By.

but

Of Seruingmen.

but for informing the king with trueth, which the flatterers misliked of, and could not abide. Remember the riche glutton, that fared deintily euerie day, was buried and throwne downe into hell. Remember the wickednes of Sodome was pride, fulnesse of meate, and abundance of idlenesse. How many diseases come thereof? Solomon saith, Where is woe? where is sorrowe? where is strife? where is bralling? where are othes: but amongst those whiche vse suche vices? These are terrible histories to admonishe a seruingman: therfore it is the ductie of a Christian, to eschewe such company: for such as are drunkards and riottous persons shal come to pouertie. Therefore we must frame our liues in such sort, that wee may liue soberly, discretely, & sagely: to institute our liues in such sort, that our owne conscience neuer accuse vs of any euill, but testifie with vs, that we liue to doe all thinges godlie, and he that liueth thus, may rightly challenge the name of a Seruingman.

Who may
rightly chal-
lege the name
of a Seruing
man.

There is a certeine drunkennesse aswell in the mind, as in the bodie: for like as the bodie is counted in sober and safe estate, so long as it is not dis-tempered with superfluitie of meates and drinks: so in like manner, so long as the minde is not troubled with vicious affectes, but remaineth in his native puritie, it is recounted sober. For a man must haue a speciall respect to the minde, which being drunken with vices, what doth the sobrietie of the bodie profit? If I keepe my bodie sober, & in neuer so good temperance, and my minde be drunken with ire, desire of vengeance, whooredome, vncleane thoughts, and such other carnall affects, and worldly lusses, what doth the sobrietie of the bodie profit? Therefore, as the bodie is to be kept from drunkennesse,

Of Seruingmen.

nesse, so must the minde be kept from vices :so shall we honour God highly, serue our Prince truely, & profit our selues greatly, and become right Seruing men.

And now touching the seconde pointe, called Cleanlinesse, which is meant, that we should weare our garments in comely order, according to our abilitye and calling, and according to such lawes as by our Prince are set forth and established: and not alwayes in excesse, and delighting in newe fashions, which declareth that our mindes are vnstedfast, and alwayes wauering: wherein we wooke our vtter vndoing. For we are so puffed vp in such pride and prodigalitye, that if we may not weare silkes and veluets, we thinke it a great disgrace to our personages, wherein we hinder our Countrey, & enrich ourreigne nations. For if we would weare cloth made in our owne Countrey, according to our predecessours, we should finde it a great deale more commodious, and minister much reliefe to a number of poore people, in setting them awooke: where now, they remaine in extreme pouertie, and all by meanes of prodigalitye, being not content with the benefites of our Countrey. The Frocke maketh not the Frier more deuout, but is rather a signe of Religion, then a pfoofe of holinesse. The fethers make not the birde, nor the garmentes the man. So, glorie resteth not in the outward shewe, be it neuer so sumptuous, but in the person garnished with honest qualities. For the minde delighting in pride & prodigalitye, lusteth after much wickednesse. It is not the rich ornament that carrieth commendation, but a modest minde and honest conuersation. If a man, hauing small portion, spendeth riotously farre beyond his abilitye, men streight way will coniec-

The second
point requi
red in a Ser
uingman.

Of Seruingmen.

ture that he commeth by it by fraudulent meanes, and is reputed amongst them as a wicked liuer. And if any vnlawfull attempt be committed, be he assured, he shalbe suspected. And although he be neither priuie or consenting to the fact, yet by meanes of suspicion his name is brought in question. Therefore, in any wise haue respect to thy calling.

I knowe a number within these fewe yeares, if I saide an hundred I went within my compasse, hauing large possessions left them, haue prodigally consumed the same: wherein, if they had obserued a ciuil order, they might haue had sufficient enough to haue kept their estates, and besides mainteyned good hospitalitie: But where wisdom wanteth, there followeth decay. A shippe not guided, is subiect to daunger: the bzaines being distempered, the pate wilbe idle: the rotes being rotten, the tree wil perish. And so thirdly concerning audacitie, whiche may be properly called boldnesse, which being tempered with modestie, setteth forth a Seruingman in comely order: for this worde Boldnesse, hath manie good vertues in it comprehended. Be bolde to honour God. Be bolde to defend thy Countrey. Be bolde to followe such lawes as thy Prince hath ordeined. Be bolde to speake trueth. By boldnesse in battaile, great honours haue bene wonne. By boldnesse, meane persons haue inioyed faire Ladies. By boldnesse the valiant capteine hath discovered many straunge countries. And, as the proverbe affirmeth:

Audacitie &
boldnesse
setteth out a
Seruingman
in comely or
der.

Audaces Fortuna iuuat timidusque repellit.

Fortune much fauoureth the stout and the valiant: but the faint heart, and the coward shew vtterly forsaketh. And if it chaunce, thou art sent of any message, be bolde to doe thy duetie: With humble reuerence

Of Seruingmen.

rence let thy talke be tempered, in such modest manner, that each worde be couched in due order. Haue respect to thy talke, that thou vse comely gesture: thy legges not crooked, but streight as may be: neither thy hands playing with any of thy garmentes: thy eyes not staring, but alwayes keeping a modest countenance. And if vppon courtesie thou art called to any worshipfull table, let not thy tongue be lawlesse, or runne at libertie: so shalt thou discredite thy selfe, and be accounted simple. Use not often quaffing at thy meale, but three or foure times let be sufficient. Reache not thy handes over the table, nor put thy fingers often in the dishe: so it exceedeth good manner. For being a straunger, each one will carde thee. Keepe not thy knife alwayes in thy hande, but at such time convenient, as thou hast occasion to cutt thy victuals, but lay it on the cloth along by the trencher. And if thou art asked a question, aunswere him sagely with humble reuerence.

And so fourthly, concerning diligence, whiche may be aptly applyed to Painfulnesse. We see no man can attaine to any riches, without greate labour and diligence: as to watch, when other sleepe: to trauell, when other rest: to worke, when other play. Howe many haue we daily scene raised from meane estate, to rule and gouerne Comon weales, and onely by their diligence? Haue not diuerse by their industrie bene called to Princes Counsell? Haue we not scene the Lawyers passe by degrees, and determine causes in seate of Justice? The simple scholer hath thereby much profited. The vnskilfull apprentice, in time hath bene verie cunning in his trade and occupation. By diligence, we may quite alter our wicked liues, and become

Diligence,
what prefer
ments it pro
cureth to such
as vse it.

Of Seruingmen.

Christians.

Lastly, haue not many men, seruing their lordes and maisters, bene rewarded with liuings, thorough painefulnesse, whereby they haue been maintained during their liues? Wherefoze, Lillie herein moste wisely affirmeth, saying these woordes:

Nil tam difficile est quod non solertia vincat:

Aristotle.
Plato.
Cato.

Nothing is so harde to learne, but by diligence it is brought to passe. Aristotle spent his youth verie riottously, and Plato was no lesse addicted to delight in amorous verse. Cato was olde befoze he learned Latine letters, and yet became one of the greatest Oratours of his time. These examples are sufficient to proue, that by diligence any perfection may be atteined. Let no man stand so much in his owne conceipt, as to say, I will do no more then my couenaunt requireth: Or, if thou art descended of a woorthipfull stocke, to growe in stomache by meanes of gentilitie. Neyther, if thou arte bozne to any possessions, to thinke it a scozne by meanes of thy riches. For this hinders not so much thy selfe, but doth rather minister yll counsell to a number, and maketh them withdraue their mindes from doing well, and to followe lewde example. For if thou be neuer so noble of birth, if thou once become a seruauant, whatsoeuer thou do to thy maister aboute thy promise, if it tende to his profite and commoditie, is but thy bounden duetie. Againe, if such a one which doth his duetie farre beyond his couenaunt, if foze his labour he be not considered, in good faith he serues a simple maister. But be he assured, although he finde no rewarde on earth, his maister in heauen shall largely yeld him double recompense.

I neuer sawe as yet, any in my life, foze too much diligence employed to their maisters, that did euer want

Of Seruingmen.

want in their aged dayes: but many (the more is the pittie) I do knowe, for slackeing their duties, & vntrustie seruice, haue beggered their maisters, who with a iust plague for their labour, haue bene rewarded according to their desertes: whose estates at this present time are moste miserable to behold: wandering as outcastes amongst the froth and scumme of vnhappie people. What if thou diddest acquaint thy selfe to learne or practise all kinde of thinges touching the charge of housekeeping, from the simple plowman vnto the superiour seruaunt: were this any disgrace to thy calling: no certainly, but rather a commoditie: for thou shalt gather therby greate knowledge and vnderstanding. For, what thing is more perfect then that, which we learne by experience? We may not thinke to liue alwayes in seruice, but at the last to haue house and familie of our owne: then the experience which we haue learned through our diligence, shall instruct vs the better, what belongeth to the dutie of our owne seruantes.

Vntrustie seruants, frothe and scumme of the people.

And if so be thou art in credite with thy maister, that it please him to make account of thee aboue the rest of thy fellowes, be not therefore proude, & disdaine not thine inferiours, for so shalt thou haue manie enemies: but rather the more in credite, the more courteous. For, courtesie, is the only badge of a Gentleman and descendeth from nobilitie. Again, gentle communication and friendly countenaunce, one to another, expelleth all rancour and malice, & purchaseth many friendes. Did not Antonius the lustie gallant preferre Cleopatra the blacke Aegyptian for her incōparable courtesie before all the blasing starres in the citie of Rome? It is the onely pathway to praise, and the brightnesse thereof is e-

Pride & disdain must be auoided.

Courtesie the cognizance & badge of a Gentleman.

C.

clipsed

Of Seruingmen.

clipsed by pride and arrogancie. What is Honour, Wealth, Beautie, or bzaue Attire, without courtesie? It is assuredly nothing else but a godly grēns tree, which flourisheth with leaues and blossoms, and bringeth forth no fruite.

Vanitie and
follic to brag
of kindred or
of riches.

Some there are, which will stande highly vppon their reputation, so that they haue a reasonable portion to leane vnto, and holdes it great scozne to associate them selues with their fellows of inferiour calling, being not of like abilitie: some againe, so that their stocke and kindred. Such persons as will growe haucie by meanes of their wealth (being the gistes of Fortune, which is vnberteine) abuse the same. And such which glozie in them selues by meanes of their greatesse, declare to be in them but mere foolishnesse. Assure thy selfe of this, that if thou arte alied to manie, and yet hast but fewe friendes, what profiteth thee to boast of thy high birth? For, if thou hast neuer so many kinsmen, and if thou doest not indenuer thy selfe some kinde of way to pleasure them, their friendship towards thee in time of neede will become weake and verie slender, and thou thy selfe little accompted of. But perhaps, if thou visitest them as a stranger, muche welcome: but if thou accompt it as thy home, they will compare thee to a frethe water fishe, which being kept long, will sauer and become lothsome: Euen so, if thou burden thy friendes otherwise then a guest ought to do, they will repine at thee. Therefore, neyther for birth or riches, be not disdainfull, but the more courteous, if thou wilt be well thought of. For, haue we not read of kings gouerning whole kingdomes, and other Nobles, with large reuenues living in all felicitie, haue abandoned their countries, and liued in moste miserable bondage?

Page 2

Of Seruingmen.

Dage ? Suche is the rewarde of those that growe proude, and are vntthankful for that they haue. For it is commonly seene, that when Fortune smileth moste on any mortall wight, then woorkes shee greatest deceipt. As shee hath pleasure to raise meane persons to credite and dignitie, so likewise taketh shee as great delight to throwe them downe into aduersitie.

Fortune fraudulent and faithlesse.

Delight not to complaine of any of thy fellowes, to currie fauour and disquiet thy maister: but after a friendly manner vse gentle persuations, that if any of thy fellowes haue neglected his duetie, tell him secretly that it may be reformed. At thy maisters table haue great care and diligence, and especially at such time as there are many straungers. Listen not to euery tale that at the board is recited: and if so be it minister occasion of laughter, yet in any wise do thou refraine and keepe silence. Let thine eyes be fixed round about the table, lest bread, beere, or cleane trenchers be wanting. Neuer offer to take any dishe from the table, vnlesse thou settest a better in his place, or else when thou seest it almost emptie: but if there be not diuersitie of dishes, then take vp the table: notwithstanding, be not so hastie, but vntill such time as they haue talked awhile after their victuals: but at the court, the sooner the better: for there are quicke caruers, vse not often sigging in and out with a trencher, more delighting to fill thy paunche, then thou hast care of thy seruice: although thy maister espie thee not, yet straungers will marke thee. Vse not any vncomely speeche at thy meale, which shall excede the boundes of honestie, amongst thy fellowes, and chiefly befoze maides: considering their chastitie is a dangerous treasure, which once being spoiled, is

Complaints must be chewed.

Precepts concerning manners and behaviour.

Quicke Caruers in Court.

Chastitie once spotted is neuer reuouered.

Of Seruingmen.

Swearing may
not be used.

Behaviour at
boorde.

Behaviour
abroad.

neuer recovered. For, that maide, whose eare is
pliant to lasciuious talke, although her chastitie
take no damage, yet suspition doth growe among
gest the common people. Take heede in any wise
of horrible swearing, least that thou incurre Gods
heauie displeasure: for *Falsa iuratio est damnosa, ve-
ra iuratio est periculosa, nulla iuratio est secura*. A false
othe is damnable, a true othe is perilous, & no othe
is safe, vnlesse it be before a magistrate in causes of
controuersie. Report not any thing which shalbe
spoken at thy maisters table, vnlesse it touche thy
Princke and Souereigne, for so shalt thou some pur-
chase his heauie displeasure: but alwayes haue this
saying in thy minde, *Video & taceo*. I see and holde
my peace: which (no doubt) well obserued, shall
further thy quietnesse. Challenge not to thy selfe fi-
ner fare then reason requireth: neither finde often
fault with any of thy victuals, vnlesse thou seest it
verie scarce and vnreasonable: reuile not the cooke
for the same, vntill thy maister be priuie of his dea-
lings: for some time thy maister may fare but hom-
ly by meanes of foule weather, and other casual-
ties: for many misfortunes do happen in housekee-
ping. Therefore, be content with such fare as thou
wouldest giue thine owne seruantes, if thou hadst
a house of thine owne. And if thou happen to tra-
uell to any place, where thou seest any nouelties,
which thou art assured thy maister or maistres well
liketh of, spare not for the price, although it be
deare: but buy somewhat. For, what is better este-
med then that which is geason? And it is woorthie
double thanks, then if thou were required.

When thou ridest any iorney with thy maister,
do not vse to loyter farre behinde, and chiefly when
he passeth through any towne or village: but while
thou

Of Seruingmen.

thou art in p[re]sence of people, keepe a comely order:
fo[er] that is commendable, and much fo[er] his wo[or]ship:
but if thou be carelesse, then thou challengest an in-
terest amongst the foure and twentie orders.

When thou comest at night to thy Inne, haue care
of thy maister, that his lodging may in any wise be
swete and cleanly, his sheetes white washed, and
berie well ayred, his bootes see fo[er]thwith made
cleane and stuffed with strawe in time of soule we-
ther, and bzing them vp to his chamber: see nothing
be wanting when he riseth next mo[or]ning. Haue

care to the Tapsters, what necessaries they bzing,
and reckon what thinges they set on the table: fo[er] Tapsters vse
iuggling.
they will vse iuggling to mainteine their bzauerie.

And when thou art abroade in io[ur]ney with thy mai-
ster, be not negligent: but at night, when thou go-
est to bed, and quietly art laide, call to minde what
things thou hast done all the whole daye, as also
what weightie affaires haue been committed to thy
charge, and thou shalt with continuall vse bzing thy
selfe to a moste quicke and perfecte memo[ri]e, and
shalt not onely by this meanes haue a good remem-
braunce, but besides, if thou hast spent the daye in
the abuse of God, and his glo[ri]e, thou maist with a
repentant heart call thine owne conscience

to reckoning, and aske God mercie,
and the sooner p[re]pare thy selfe
readie when God shall
call thee.

C.iiij.

Cer-

Certeine Letters verie necessa- rie for Seruingmen.

W. B. to his singular good Lord for
his captiuitie.



Ight honourable, the consideration
of my p[re]sent calamities, causeth
mee to make my carefull cōplaintes,
with all humble and ductifull sub-
mission, perswading my selfe, that
there is no such way to remedie my
griefe, and restoze againe to it selfe a minde per-
plexed and pittifully plunged thzough diuerse deepe
distresses, then there to vnfolde the same, where
iustice with mercie, where seueritie with remozce,
where pitie with pardon in the meanest offences
ruleth and hath her Souereigntie. And whereas
I knowe my selfe guiltles of any grienous and no-
torious crime, I am the moze imboldened to wryte
vnto your honour, not doubting, but there I shall
find fauour and grace, where God and Nature hath
moste abundantly bestowed the same: and that
you will of your exceeding bountie, clemencie, and
goodnesse, pardon follie not ioyned with any impie-
tie, I beseeche you, euen so, his sake that saued vs
all, that you will not suffer mee to be vtterly cast a-
way: for I am destitute of money and all maner of
friendship: and vnlesse you speedily shew grace and
fauour, I vtterly perishe, being thzearened to be
thzowne downe amongst the froth and scomme of
the unhappie people. I trust your honour remem-
bzeeth well, that moze true praise and glozie is at-
teined by pardoning, then by punishing. All the
Romane Princes were of this opinion. We holde
it (saith the hystorie) moze honourable, to pardon
such

Remedies a
gainst griefe.

A petition
opening his
p[re]sent case.

for Seruingmen, &c.

such as offend vs, then to chasten those which resist our power. And verily, punishment is a thing naturall and humane: but to giue pardon and life, is the gifte and blessing of God: by which it commeth to passe, that men esteeme not the greatnesse & maiestie of the immortall God for the punishment wherewith he correcteth vs, as for the mercie he useth. Wherefore, I humbly yeld, and moste willingly submitt my selfe to your honours grace, fauour, and mercie.

R. S. to his friend T. D. for his
long imprisonment.

Right honourable. If two brutishe creatures, together long continuing, be separated, they will (according to their kind) shewe forth a passion: the Lyon will roare, the Cow will yell, the Swine wil grunt, the Dogge cannot but fill the ayre with an intollerable and ykesome howling. If this disposition be found in things mere voide of reason & vnderstanding, much more is the condition of man subiect to sorowe and heauinesse, in whome nature breedeth a more quicke and raging sense of feeling: in so muche (I thinke verily) that so many times a man suffereth death, howe often in a day he seeth him selfe shut vp, or diuided from the societie he dearely and tenderly loueth: or exiled the place which he chiefly liketh. It is (no doubt) right terrible to the fleshe, to die with the sword: but to be in perpetuall sorowe and heauinesse of minde, may not so well be termed a death, as a verie furie and hellishe torment. And better it were for many to suffer without feare, that which they expecte in griefe and pensiuenesse of spirite, then trembling

To be in perpetual sorrow and heauines of mind, what it may well be termed.

Certeine Letters

to be alwayes in martyrdome. Right honourable,
I vtter not these speeches, to shew my guilt, which I
trust appeareth not heynous in your eyes: as to
manifest my græfe, which to mee is found most tedi-
ous, and too exceeding raging: feeling (as it were)
my bodie faint and wearied, being pressed with the
weightie burthen of your beaute displeasure.

Wherefore (most wortie counsellour) exercise vpon
mee the plentie of your bonntie, that I may li-
uing rather commend your mercie, then in silence
complaine of your seueritie. And thus leauing your
wortiness in the handes of your counsell, I wishe
you those felicities which your owne heart desireth.

H. L. to his singular good maistresse,
for procuring his pardon.

Long life, to
whome it is
most sweete
and pleasant.

This one thing I learned by the instinct and be-
nefit of nature, (my Souereigne good maistres)
had I neuer perused learned treatises discoursing
manifoldly the selfe same in effecte: that, Happie
dayes exceede the heaped summes, and long life,
(according to the opinion of all) to them chiefly is
found most sweete and plausible, who being dan-
gerously intrapped, haue despaired of pittie, or as
wanderers through want of a skilfull Pilote, haue
fallen into the swallowing surge of Dilla, readie to
be deuoured in that gulfe, and as it were yelding to
so greate a miserie and wretchednesse. For this
standes in common regarde with all, rather to seeke
to prolong our life, then increase our wealth. And
the Souereigne delight, and the pleasure of oure
dayes, is the solace of life. This being undoub-
tedly found most true and euident, that there is in
vs ingrafted an earnest and ardent affection of life,
and

for Seruingmen, &c.

and that life to them is sounde moste deare & pleasant, who haue bene in perill of death: How should I be addressed, or in what manner may I yelde all obseruance to her, by whose petition and earnest suite, I haue auoided the terrour of death: Merily, it is not in my slender capacitie to disclose the due tie that answers your desert, the insufficiencie and basenesse of the one, is so much inferiour to the other, Desert exceeding ductie. in the exceeding greatnesse and goodnesse. Wherefore, sith my skill and abilitie is too simple to expresse liuely a thing of so high a nature, I close my lippes, as one vanquished with the excellencie of your goodnes. Thus rendering innoxtall praise for your greate goodnesse, and craving pardon for my presumptuous boldnesse, I moste humbly take my leaue, beseeching God to lende you long life with happie dayes.

W. S. to his louing father, declaring that the cause why he did not write, was for his vnhappie state.

I Haue this long time forborne to write vnto you (deare father) not in any negligent respect, as not remembzing with what humilitie I am bounde by the lawe of God to obey you, or with what affection I am inioyned by the lawe of Nature to reuerence you: but Fortune, since my departure from you, seemeth to haue dealt with mee so frowardly, that I haue bene by no good order induced to giue you intelligence of my estate, lest that percase the opinion of misliking which is alreadie in you ingendered, biewing the continuance of these my so many casuall calamities, might to my greate hindrance confirme in you a iudgement. And yet, what The cause of slackening due tie.

D.

haue

Certeine Letters

hane I not to fore painefully abode, which presently I doe not with all patience suffer, reteining alwayes a resolute and unconquerable minde? For this, by perusing wittie and profound discourses of Philosophers, I learne: that albeit aduersitie hath power to bere and trouble the condition of mortall men: yet it hath no power to chaunge the constancie and courage of a haliant and puissant minde, which in all resolutions and chaunges of times, reteines one firme and vnmoveable vertue: Euen as a tree which being well rooted, although it be shaken with many violent windes, yet in his firme there is no power to supplant him. We though aduersitie become humble, wise, and perfect: and the offender is better reformed by the p[ro]se of afflictions, then by any other meanes: so, knowing them to be the messengers of God, he debateth not the griefes he feeleth, but calleth his owne conscience to a reckoning: he glozifieth him selfe in tribulation, knowing that tribulation brings patience, patience breeds experience, experience raiseth hope, hope thus wrought and couched, cannot be confounded. In consideration whereof, I deeme him moste vnhappie, which hath not bene infortunate: so he that hath not bene accustomed with aduerse and crooked fortune, hath least power ouer his passions. And such as neuer haue felt perplexitie, can little iudge of the worthines of patience. Wherefore (deare father) mislike not of that which in the ende brings true and perfect felicitie. I moste humbly take my leave, crauing your fatherly fauour & blessing.

Afflictions are
the messen
gers of God.

He is vnhap
pie that hath
not bene in
fortunate.

T.D. to his inconstant wife, for her malicious
stomache against him.

Wife,

for Seruingmen, &c.

Wife, I do not a litle maruell at your vncourteous dealing towards mee: howbeit, as I haue iust cause to stomache the same, so assure your selfe, I will not be vnmindfull in yelding recompense, as opportunitie and occasion shall serue. In the meane while, I am content to speake little & suffer muche, not so, that I stande in awe of you or any of yours, but that I see you voide of reason and gouernement belonging to a woman, whose crooked inclination is suche, and in you so deeply rooted, that it can no more chaunge your condition, then the Wiper his poisoning, or the Leopard his spottes. You professe outwardly a marvellous shewe of religion, I much maruell then that such mischief can harbour in so godly a creature, whose vndermining pate sought meanes to shorten my dayes. But nowe I finde the olde prouerbe true: Amongest sweete flowers doeth lurke the stinging Snake. It is not the point of any woman once coupled in the bandes of Marriage, to minister any occasion of slander, whereby the life of him, whome she hath peculiarly chosen, may be defamed: but by all meanes possible to endeavour her selfe to auoide suspicion, weying that all her glorie resteth in her husbände, and that in the husband is contained the estimation of the wife. If this be the point of any honest woman to thirste after bloud, let all the worlde iudge: for mine owne parte, I can but lament your follie. In hurting mee you hinder your selfe: I beare with your infirmitie, so, that you are a woman. Wherefore, if you will further your quietnesse, leaue off those slanderous speeches, lest the worlde condemne you, & yeld you vp to miserie and shame.

Women are
voide of rea-
son and go-
uernement.

Latet anguis
in herba.

The glorie of
the wife re-
steth in her
husband.

Certeine Letters

H. W. to M. H. being moued
without cause.

Speeches ex
postulatorie.

Charged with
an action of
vnrkindnesse.

I Receiued your letters, which when I had read, mee thought they were so darke and obscure vnto mee, that scarce I vnderstode your stile: notwithstanding, in perusing them ouer, I partly vnderstood your meaning. But now to the purpose. Haue I gone about at any time to shorten your dayes: or haue I sought meanes to erect bloudie scaffoldes of murder, whereby you might possesse your vntimely graue? I perceiue for a trifle you can frame complaint, but your wordes vttered without discretion, would moue a Sainct to vse curst language. And whereas you lay an action of vnkindnesse against mee, that I should deliuer a ring to one which doth professe little friendship or good will towarde you: this is (as it were) a going about the bushe, & (as one would saye) to steale a Goose & stick downe a fether. Well, I feare mee your flattering face wil cost mee a glasse of dissembling water. Thus leauing at this time to trouble you any further, I yeld you vp to your owne follie.

A. D. to his friend M. B. that he would
procure her fathers good will.

Duetie in the
one, wil dome
in the other.

I Receiued your letters, gining you a thousande thankses for your wise and courteous answer: aduertising you, that I meane to procure my friendes, which shall (I doubt not) but according to my expectation, moue your father of the excellent loue & singular affection which I beare towarde you. And for as much as duetie bindeth you to obey your parents: so likewise wisdometh warneth mee, not onely

for Seruingmen, &c.

ly to obey, but also to indeuour my selfe to be at the will and disposition of my friendes. For sure, your godly bzinging vp, and your vertuous disposition, hath so bewitched my vnderstanding, that will I or nill I, my heart honours you. And if all the friends Patheticall phrases. I haue would hinder my desires, yet are they not able to quench the seruent flame which tormenteth my fancie, and vereth the lively spirits of my mind. Wherefore, I shall desire you from the bottome of my hearte, that when soeuer my suite shalbe heard, or that by the meanes of my friendes, the effecte of my loue shalbe opened vnto your parents, you will remaine a iust and stedfast friend towards mee, who hath already yelded him selfe, his life, and all that he hath into your handes. If you seeme to iudge otherwise, vnhappy wretche that I am, you thrust mee downe headlong from the topp of all hope and comfort, into the bottomlesse pitt of cruell despaire, To be thrust downe from the toppe of hope, to the bottome of despaire. where I shall as one bereft of a heauenly ioy, torment my selfe with a hellishe care. But when I call to mind the sundrie vertues that God and Nature hath indued you withall, I fully persuaide my selfe, that such crueltie cannot harbour in so gentle an heart. And thus I cease, &c.

T. B. to his singular good L. for his libertie,
being accused without desert.

*I*n moste humble and dutifull manner sheweth vnto your honour, that whereas it pleased your good Lordship to accept most courteously my former letters, I am the more imboldened at this time to write vnto your Lordships grace and lawfull fauour, desiring your protection no further to extend it selfe, then the righteousnes of my cause, and

Certeine Letters

A clause excu
satorie.

His allegorie
expounded.

the simplicitie and plainesse of my meaning sheweth
forth it selfe . My cause lawfully and generally is
this. I am for an attempt lately committed, more
lightly accused of some unknown crime and tres-
passe, then truly accused and substantially conuin-
ced of any apparent fault . My good Lord, not every
mistie and duskie vapour, but an exceeding heauie &
darke cloud well pressed prophesieth raine. Not eue-
ry vaine suspicion so fondly imagined, or lightly
fraught, but firmly grounded, bringeth with it vn-
doubted trueth & estimation . The state of my cause,
the condition of my accuser, with the particular no-
tes thereof, may fully manifest to your honour the
cause to be honest and good . I humbly therefore
pray, that your Lordship will, with your helping
hand, assist my haplesse happe, giuing you to vn-
derstande, that I haue bene in durance this foure
monethes, long destitute of all maner of fauour, &
friendship, finding in my selfe no more force remain-
ing, whereby I shalbe able to beare this heauie &
intollerable burthen.

H. B. to his inconstant and
cruell wife.

Wife, I feare mee, lest that you, eyther through
too much familiaritie which you haue with some
froward and sinister friend of mine, or malicious
persuasion of others: or, (to speake the trueth) thro-
ugh an extreme oversight of you, in dede, by de-
tecting a secrete sting of malice in your owne breast
long conceiued, and vnto the worlde unknown vn-
till this time, haue changed your accustomed qua-
litie, and causeth you to be so malicious and full of
enuie. For, howe can that woman bragge of honestie,
sic,

for Seruingmen,&c.

He, which is founde to her owne husbände not so much courteous, as to shewe some sparke of good nature in time of daunger: but moste cruell and full of tyzannie, in procuring his death? When this shall be openly knowen and manifestly published: what countenaunce will all men giue you which defende honestie? I saye, what interteinment, what chere, what commendation may all suche women yelde to you, who are directed by wisdomes rule and policie, whose liues are clearely ledd by vertue? Consider that vertue is the onely beautie that carrieth commendation with it at all times, which maketh men to loue those, whome they neuer knewe. It is the onely pathway to praise, and the brightnesse of all beautie is eclipsed by crueltie.

That wife hath litle honestie which hateth her husbände: but shee none at all that procureth his death.

Vertue commendeth such as haue it.

E. D. to my L. S. in the behalfe of
his kinsman.

My verie good Lorde, I haue an earnest suite to your honour, touching one of my neere kinsmen, who hath a great goodwill to bestowe his time in your Lordships seruice, and of all noble men hath made you his singular choice. Wherefore, if you would of your accustomed goodnesse, viewing the person, to receiue him, you binde mee in triple bondes to requite your courtesie. And thus crauing your friendly answer herein, I moste humbly take my leaue.

R. S. to a widowe to be circumspect
in her choyce,

As my abilitie is not of the greatest to bestowe
on you such giftes, as (perhaps) my well meaning
D.iiij.

Certeine Letters

Wholesome
precepts and
documents.

A man indued
with honest
qualities ma
keth his wife
renowned.

ning minde pretendeth : yet am I not so spurned of
fortune, but that I enjoy an honest portion . As
my yeares are young , my wisdom but small to
giue counsell : yet, neuerthelesse, if my wordes shall
sauour of reason, yeld thanks to the writer, and I
rest contented . As God hath blest you with the
gistes of fortune, forget not the giuer , neyther yet
abuse them . Leane to such friendes as are wise and
of good experience . Duer shote not your selfe so far,
to like without greate deliberation , lest your de-
lightes be tempered with pilles of sorowe, erchan-
ging your quiet dayes into extreme miserie . And,
in your choyce beware of painted brauerie : for, to
matche your selfe to suche, bzingeth a gnawing re-
pentaunce . Therefore, let your renowme be assu-
red on such a one , which is garnished with honest
qualities . Euen as the valiant Capteine, be fore he
buy horses, he runneth them , traines them, makes
many trials of them , refusing the unlikely , & ma-
keth choyce, of what price so euer he buy them : euen
so in this short race of life, which you meane to per-
fourme with your husband , in comfort , solace, and
pleasure , you must not stande so much vpon con-
templation of wauering loue , which perhaps is
professed vnto you for lucre or gaine , but with ad-
uise and consideration wey the manners and condi-
tions of your husband , with whome you pretend
that waye : for in him resteth your estimation , and
renowme . If thy husband be vnchaste , sharpe in
wordes, doubtfull to trust, baine in life , willfull to
be ordered : If lastly he hath no conformitie with
thy conditions, then to his owne liking : Will not
these things be an occasion of thine vntimely death?
Hea alas, they are poisons of them selues, and galles
whose bitternesse can neuer be taken away. If you
same

for Seruingmen, &c.

Some to diuide the pleasures which you challenge peculiar to your selfe, shall you not then be deceiued in your vaine choice, for whome is reserved a smarting, penance? If you marrie more for gredinesse of gaine then any settled affection, it is impossible, but you shall purchase to your selfe an vnquiet life.

To marrie for
gaine and not
for affection
purchaseth an
vnquiet life.

For, Friendship kindled in light heat will soone vanish, by meanes of the small force: where as suche which rest vpon the vnmoueable pillar, are neuer subiect to ruine, as long as the bodie is subiect to life. I doe not denie, but wealth doeth well: and where want is, there colde friendship remaineth. neither do I counsell you to marrie for mere loue, for diminishing your substance: but as your living is able to mainteine an honest pozte, so indevour to matche your selfe to some woꝛthie personage, exchanging your solitarie life for a pleasant libertie. Wherefore, sith a pleasaunt libertie is of precious price, make your pleasure priuie to your choice: & when you bende your affection to any creature, be sure to angle with an inchaunted hooke, and this being done, you shall liue in safetie.

Colde friend-
ship where
want is.

To angle with
an inchaunted
ooke.

R. D. to a widowe, for absenting her selfe
vpon certeine speeches.

If euer fishe desired the sounding and deapth of waters: or woman with childe were desirous to see her offspring, and to be deliuered: I assure your selfe, none can be more ioyfull of any thing, then I would be to inioy your presence, nor gladder to see you contented. Wherefore (good widowe) come hither, and passe away the time as you haue done, and thinke of mee according to my meaning, & then assure your selfe, you will not fall into these wo-

C.

man

Certeine Letters

A mutual con-
dolencie or
sufferaunce
promised.

manlike stormes (undeserued) with your friend,
which meaneth but well. I speake not this to flat-
ter you, I protest befoze God: I thinke you haue
reason sufficient to consider, that eyther it booteth
or needeth not: but for that I wold see you in friend-
ly order, as I haue done, hoping that that quarel-
ling speche shall not be vsed. For I haue set downe
my rest in this order: if you grieue or be disquiet, it
shall nothing content mee: if you laugh, I will doe
the like for companie: so that I hope to deale in such
order, as shall neyther offend you, God, nor the
worlde, if you do me right. And what iniurie as
hath bene offered, I haue forgotten, esteeming them
vaine, and as womens humors. And thus farewell,
wishing to you as well as to my selfe.

W. S. to a widowe whose malice was
somewhat digested,

He excuseth
him selfe of
offence, by
charging his
widowe with
obstinate ma-
lice.

BEing fully persuaded by some of my friendes,
that your choler is somewhat digested, I am by
that meanes the moze willing to write vnto you
these fewe lines, to manifest plainly, that these
womanlike stormes, which of late you haue dwelt
in, do peradventure saue of a selfewilled malice,
then any reason that led you to the contrarie. For,
I do assure you, behind your backe, in reporte or o-
therwise, I haue not offended you, although per-
haps you will say to my face, I haue moze plainly
then wisely dealt with any thing, otherwise then I
should. But for any hurte euer meaning, other then
I would should happen to my selfe, then God con-
found mee. For mine owne parte, I am persuaded,
that what in malice you will haue, I am content
it shall nothing anger mee, vnlesse it hurt your selfe:
the

for Seruingmen, &c.

the which I would be sorrie to see. Wherefore, as I am content to treade downe suche iniuries as haue bene offered vnto mee, who neuer offended: so, if you forget such slanderous speche, then I thinke my labour well bestowed, you must thinke I haue bene beholding vnto you. First let me recompense you, and then if I abuse you, blame mee. In the meane while, thinke mee not of so vile a nature, for goodwill to yeld you hatred, &c.

T.B. to his louing friend M.D. declaring what
loue he beareth her.

F. S. as one not a little sorrowfull at your souden departure out of towne, for that I had an earnest occasion to haue spoken with you, hoping to haue renewed the familiaritie of our olde acquaintance, which is almost forgotten, by meanes of my long absence, which if I had not come at so vnfortunate a time, might (no doubt) haue bene somewhat renewed. Notwithstanding, sith there is no remedie, I will arme my selfe with patience, trusting hereafter we may meeete againe, where (no doubt) I may manifest vnto you the good will I beare you, and vtter suche secretes as long time haue lien hidden within the secreete closet of my mind vnvttered, which I onely referre to your maidenly iudgement. And surely, for the modestie, courtesie, and honest behaviour which I see you indued withall, yeldes mee such good liking of you, that if every pennie I haue were worth a pounce, I coulde vouchsafe to make you the maistresse of it, and as soone chose you for a wife and spouse, as any creature on the earth: whose wordes, if hereafter they be not agreeable to my deedes, then let my good will be rewarded with floutes.

Long absence
breedeth forgetfulness of
familiaritie.

He desireth to
be dealt with
all as he deserveth.

E.ij.

H.D.

Certeine Letters

H. D. to her singular good vncle, being
an executour.

Acknowledge
ment of bene
fites receiued,
as wel corpo
rall as mental.

Foasmuch as the shortnesse of time doeth some
what hinder mee at this time, to doe my duetie, as
well of commendations, as of heartie thanks, for
your large and innumerable benefites, that is to
saye, in finding mee not onely with the giftes of the
bodie, but also with the giftes of the minde: by the
which all things in this woꝛlde are mainteined and
vpholden. Wee see daily befoze our eyes, that the
Common wealth is mainteined with the giftes of
the minde, that is, wisedome, and learning. But
nowe to the purpose. If there be any sparke grauen
in mee, the which sparke may ingender a great deal,
(as this wise and prudent saying doeth affirme:

Concitāt ingētes flammās scintilla minūta.

A conclusion
answering to
his exordium.

A little sparke ingendreth a great deale of fire:)
then am I bounde with an ardent bonde of loue, to
render with all indeuour continuall thanks. But
chiefely befoze I wꝛite any further, I ought to pray
to God for your prosperitie and health, and to thank
him of his goodnesse, that he hath leste mee suche a
friend, (my father being dead,) that will not grudge
to bestowe such large benefits on mee, and to accept
mee as I were his owne.

W. D. to his louing friend M.G.

The long absence, sithence my departure, can
no lesse minister occasion to wꝛite, then my wil
is apt and agréable to accomplish the same: not
sing any varietie of woꝛdes, but rather a friendly
greeting, according to your woꝛthinesse: not doub
ting, but you will be agréable to the old saying: To
accept

for Seruingmen, &c.

accept the heart of the giuer more then the value of the gift: the which accepted, I rest contented: and so presuming vpon your courtesie, I thought good to write these few lines vnto you, which are the messengers of my well meaning minde towarde you: wherein (I hope) that the long absence, or distance of place, shall not be the occasion of forgetfulness. Thus reposing my self wholly in your wondred friendship, I committ you to the Almighty.

Not the gifte
but the giuer
is chiefly to
be considered.

E.S. to his singular good maistres, for redeeming one of his friendes, being in durance.

Mistresse, I am once againe inforced to write, and not without iust cause, it toucheth so neere my deare friend: wherein, if you further my suite, you binde mee (during life) to rest at your comauement. A matter of some importaunce, the setting free of one M. L. whose estate my L. knoweth verie well, and meaneth to retaine him into his seruice. Which person, if you were acquainted with, as I my selfe am, his honest behaviour & wisdom is such, that you would lament his long imprisonment, and desolate life, and reioyce againe at his libertie, when you shall enter into the societie and fellowship of so worthie a Gentleman. Wherefore, I moste earnestly desire you, that when my L. shall be at conuenient leasure, you will put him in mind with daily suite, that this my friende may be released. In which doing you bind mee alwayes firme & faithfull to you and your progenie.

A letter intercessorie or mediatorie.

Commendation deriued from maners and behavior.

R.C. to the Iustices of peace, for the S.

C.iiij.

Right

Certeine Letters

Allegations
for the miti-
gation of the
S. by non abi-
litie.

Right worshipfull. These are to require you, in the absence of my husband, who is not in Countrey to aunswere his owne cause, to stand his friend touching the S. and to assele him at the summe afozetime payde, which was tenne poundes, & now is twentie: whose abilitie is not so able to beare it, as of him is reported, by meanes he is indebted, and growne to a greater charge. Wherefoze, if the trueth were thzoughly knowen vnto you, either he him selfe present befoze your worshippinges, to aunswere his owne case: I doubt not but you would beare with his disabilitie, and assele him at the summe afozetime payde. In which doing, you minister vnto vs both an acceptable pleasure, and giue vs occasion, according to our power, to requite your courtesie.

G. W. answere to his brother, that she would be circumspect in her choyce,

Concerning
matters of
marriage coun-
sel giuen and
taken.

I Receiued your letter the xj. of August, the sight whereof hath ministred vnto mee no small comfort, yelding you most heartie thankses for the great good will you beare mee: whose good counsell, if I should not haue in regarde, in mee might be reputed greate vnthankfulnesse. And whereas you write vnto mee, to be circumspect in my choice, it standeth mee vppon (no doubt) to take great deliberation: it toucheth so much my making, or vndoing. Wherefoze, if it be so, that I do marrie againe, (as all is in the will of God,) assure your selfe, I will not couple my selfe in such sorte, but that the life of him whome I take, shall be of credite, and carrie good commendation: neyther spurned of Fortune, neither forsaken of friendes. And vntill such time as you come to L. I will not make any promise. I would haue bene glad, if your affaires had not bene other

for Seruingmen, &c.

otherwise, to haue had your aduise in drawing my husbandes will : but your soudeine departure was a let to the contrarie : which did not a little discomfozt mee, being at that time deeply distressed, by meanes of my husbandes sickenes : knowing none, in whome I might repose any such confidence, as in you, being my naturall brother, whome I make dearest account of.

A necessarie cause to ingender sorrow in the wife.

H.S. to his friend T.D.

Friend D. for that I did not take my leaue of you, I am verie sozrie, and ashamed : neuerthelste, time did so fall out, that I coulde not, although willingly I woulde. Therefore, in recompense of my mishappe, and so souden departure from you, with out a farewell, I presume at this time, (by your patience) to trouble you with a fewe lines of remembrance : although but rude, yet they proceede from a faithfull heart, & suche a one, which wisheth to you as well as to my selfe : trusting, that you, being my friend, will take them in good parte. And thus fare you well.

A letter exculpatorie for departing from his friend vnsaluted.

A.F. to his sister H.F. giuing her counsel in prosperitie, to be mindfull of aduersitie.

Right welbeloued sister, among many things which are incident to this our life, there is none moze circumspectly to be considered, then the variablenesse of fortune, and the not so often as souden alteration of the best and most souereigne benefites, wherewith this our transitorie life is blessed and aduanced. Wisely, and not so wisely as truely sayde a philosopher, that What wee haue, wee haue not : and what we lacke, we possesse. Meaning hereby the vncerteintie of those things, whereupon our life principally dependeth. For, though we haue this
dayes

An epistle per suatorie.

A sage sentence

Certeine Letters.

The end of
his purpose.

A clause com-
paratiue.

His conclusi-
on exhortato-
rie.

dayes prosperitie, we may notwithstanding taste to
morrowes aduersitie: And though this houre mini-
ster mirth vnto vs and store of ioyfulnesse, yet may
the next peradventure ouerwhelme vs with beauti-
nesse. Thus much is spoken of me, to put you in mind
of the time past, the time present, and the time to
come: for that you haue bene sometimes a Gentle-
woman vnder obedience, though now you haue o-
thers at seruice and commandement, and how long
this libertie will last, he best knoweth, from whose
sight nothing is secret: That by conferring time
with time, and circumstance with circumstance, you
may forget to be ambitious, proude, and insolent:
and remember to be lowly, content and indifferent.
The best things and the fairest, shall sometimes suf-
fer shipwacke: And what is there or hath bene.
though neuer so precious and amiable, but hath in
the ende sustained losse of valure, and lacke of loue?
The sweetest perfumes in time giue vp their ver-
tue. The fairest flowers keepe not continually their
colour. A calme followeth a storme, and after a tem-
pest insueth securitie. Finally, there is nothing but
it hath a spring and a fall, a Winter and a Summer,
an ebbe and a flowe, a day and a night: I meane, a
time wherin to be amiable and gracious, and a time
to be despighted and counted contemptuous. Ther-
fore (good sister) as your giftes are the more rare and
excellent, so let your wisdom haue the larger go-
uernement: that in the pearle of your beautie, you
remember winckled olde age: in health, thinke
on sicknesse: in wealth, be mindfull of pouertie: in a-
bundance, consider of scarcitie: in ease, forget not la-
bour: finally, in all your prosperitie to account of the
contrarie. But leauing you to the gracious guiding
of the highest, I bid you farewell. Your louing bro-
ther, A.F.

Cer-

Certeine inuentions in verse,

devised at sundrie idle times.

W. D. to his friends, exhorting them to
beware in time.

My secrete griefes bewray my minde,
I sigh to thinke on passed youth,
Went so to pleasures of the worlde,
Respecting profit vaine for sooth.
I serued in hope of Courtly gift,
No whit esteeming crooked age:
Greene youth did bedlong runne so swift,
I lamde my selfe in fancies barge.
No care I tooke, I sailde on still,
(God wott) to haven of vaine delight:
Untill that reason sett vpp saile,
Wrouking wilt to banishe quight.
Hence slowly sailde my broken Barke,
And waiteth time till Fortune please,
The Tackels tozne, the Mast be maind,
Halse spoyled in the surging Seas.
By Mermaides singing past thee sooth,
Inuironed rounde with gaping iawes,
Howe Neptune King helpe thou (quoth witt,)
I fall into their gaping iawes.
Howe like to shippe on boyling Seas,
Compare I youth and gadding yeares,
On daungers tost a thousand wayes,
Unlesse the helme god counsell steares.
Regarding sporte, I spoile my youth,
Time wuld me thinke on withered age:
When pinching colde shall rippe thy limmes,
Howe wilt thou shunne his angrie rage?
Eschewe to drinke on wanton cuppe,
Remember yeares do waste away:
Eschewe eche mate of Venus troope,
Be care thou for such wanton play.

F.

And

21
Youth compared to a ship
sailing at vn
certeinie.

Exhortations
full of good
counsell.

Certeine verses.

And quite detest all fancies sonde,
Unfolde the tables of thy life:
Giue vp thy right of childish yeares,
Haue care to gett fo: wedded wise.
To turne in time is wisdomes greate,
In wishing when it is too late,
Shall cause thee fall in deepe decaye,
And bring thy ende to wretched state.
Where wealth doeth want, there friendship colde:
Example scene by daily proue,
Bought witt is deare, (the Proverbe sayes:)
Unstayed heads will soare aloofe.
Trust not thy foe once reconcilde,
Unlesse thou seeke thine owne decaye,
And credite not eche glosing stile,
In trust is treason oft (men saye.)
Solve farewell youth and wanton will,
Detesting follie and her traine,
I yeld my selfe to Wisedomes skill,
Supposing pleasures to be vaine.
Proue willes mee yelde my selfe with speede,
Once caught in snare to shunne the trappe,
Respecting profite wisdomes brings,
Then shall I sleepe in vertues lappe.
W.D.

Of one, who thinking to haue wedded a
riche widowe, purchased an
vnquiet lyfe.

I Lik where no loue was,
I matcht in hope to gaine,
I sought fo: swete, and tasted solwe,
And wedded proude dispaine.
I leade a loathed life,
Crild from present ioy,

The

Certeine verses.

The yoke of bondage weare I on,
Which threatens mine annoy.
I sayle in seas of grieve,
And waicht with waues of woe,
I must abide appointed course,
My fate ordeines it so.
I now must weaue the web,
Which canckard care hath spun,
And reele vp that against my will,
Which youth would gladly shun.
I sowe my seedes in vaine,
I plant on barren stocke,
And nought I get but blossome floures,
For wealth is vnder locke.
For this by proue I finde,
Not well he often speedes,
That sowes his corne in such a soyle,
Where nothing growes but weedes.
Thus liue I boyde of ioy,
And spoyle my youth with age,
My life is woysler then the birde,
Which fast is pent in cage.
I leade a sparing life,
The daintie fare I shunne,
And yet I waste, I know not how:
As snowe against the sunne.
A iust reuenge (no doubt,)
To me for passed life,
For that I liue, as I do now,
With such a dogged wife.
Perforce must be content,
Though fate on me do frowne,
I must content me with my lot,
Since fortune keepes me downe.

Pretie and pi-
thic.

A proper allu-
sion.

Patience per-
force.

W.D.

F.ij.

Of

Certeine verses.

Of one which commended diligence, and
despised brauerie.

Short and
sweete.

I Serue in hope of that to come,
I passe not for no slaueerie,
I see a number are vndone,
And all for painted brauerie,
I know a number lustie laddes,
Which had possessions plentie,
And beg in streates with pitipous mones,
And finde rewardes but scantie.
Wherefoze Ie yelde my scepter vp,
And hold my selfe contented,
And labour like the busie Ant,
For feare my purse be emptie.

W.D.

W.D. to his vnconstant friend.

Age of twentie yeares and two,
Dame Venus tolde me on,
To fire my fansie vppon a maide,
whose person nowe is gone.
I like her well, shee loude me deare,
I wooed her daye and night:
Ill happe was mine to loue her well,
And yet to lose her quite.
For mischiefe made such meanes,
And wooked such debate,
That I of force was made to yelde,
And loue was turnd to hate.
Then right and reason durst not speake,
For might withstode the same,
Her faith they counted but a rest,
And termed it Venus game.

Whilest one
beats the bush
another takes
the birdes.

For my good will thus haue I gott,
Most bitter bzall and strife,
For shee whome I did fansie best,
is nowe a wedded wife.

Polwe

Certeine verses.

No we lye I drenchte in deadly lake,
No mercie may I craue,
Her friends for spight haue forste her quite,
No comfort I can haue.
No we doe I wallowe in the woes
of Cupide blinded boy:
My pleasures all are turnd to paine,
My deareling looks so coy.
The great god will betwixt vs twaine,
is now abandond quite,
Shē nought regards my iourneis cold,
no riding night by night.
Perforce must be content,
For mourning is but baine,
To like or loue where loue is lost,
increaseth double paine.
And thus I ende, fare well, fare well,
Farewell, againe I say:
I would be sorrie at my heart,
to see thee cast away. W.D.

To loue where
loue is lost is
double grieue.

Certeine verses written to a maide, to be cir-
cumspect in her choyce.

Wise dome doeth warne all maides that be wise,
a heede for to haue, in hearing euery winde,
Lest lessons lewde, of such as can deuise,
Trim tempered talk, to allure the simple minde;
Else may shee through secrete grieue,
Repent too late their rashe and lewde beliefe.
Delight not in wordes, for they are but winde:
Approue him well that shall be thy mate,
Remember in shewes is harbour deceit,
Eschewe it in time, lest it be too late.
Loue him therefore that loues thee againe,
Long else shalt thou loue in dolour and paine.

A lesson for
maidens to
learne that
are wise.

Loue and be
loued.

W.D.

f. iij.

An

Certeine verses.

An Epitaph vpon the death of the worshipfull
Edward Darell, Clarke of Catrie of the
Queenes Maiesties most honora-
ble housholde.

If euer cause constrained man,
with spikes to fill the Skie,
If euer woe did will a wight,
with teares his tunes to trye:
Then cause haue I poore sillie man,
to waile with watred eyes,
The death of Darell dead and gone,
which colde in earth nowe lyes.
Whose deth a thousand thousand times
I do lament full soze:
And whilest my bzing ghost remains,
I shall do euermoze.
If plaints or wofull cries at all,
Could raise him vp from graue;
Then would I wayle in yearnfull sozt,
The life of him to haue.
So godly was his life on earth,
Euen to the latter end,
So patient eke in troubles still,
And faithfull to his friend.
In court so carefull for his prince,
So cleare of iudgement sure,
In all his dealings iust of word,
Of conscience very pure.
So well reported all abroad,
So courteous and so milde,
Most dearely loued euery where,
Of woman man and childe.
A Gentleman in euery point,
His life declarde the same,
Alha for his vertues manifold,
Hath won innumertall fame.

Properties
praise worthy

W.D.

Of

Certeine verses.

Of the Deare intoyled in a progresse.

The Deare pursued, him selfe soze turmoyles,
 Duer b2amble and b2vers his bodics rebounde,
 Good luck yet may chance him, to pas th2ogh y2 toiles,
 And fr2e with his life to scape from the bounds.

W.D.

A dittie of hunting: to the tune of
 Light of loue, &c.

Of all the pleasures in countrie and court,
 Hunting with hounds is the gallantest sport,
 Though painfull it seemeth, yet health it doth bring:
 It is a pastime for a Duke or a King.

Hunting is
 healthfull

Merily chaunts the hounds in the wood,
 Most men it delightes, the noyse is so good.

Hunting expelleth the wanton delight,
 Which often enchaunteth each kind of delight,
 The pleasures of Venus with other vaine sport,
 Hunting p2euenteth all such kinde of sport.

Hunting ra-
 meth the flesh

Merily, &c.

If yowthes would delight in hunting with hound,
 Withyfts so many would scarcely be found,
 House keeping would neuer so souden decay:
 No2 gentle would let it in going so gay.

Hunting main-
 teineth chastite-
 nesse.

Merily, &c.

In hunting is harbourde most p2etie conceits,
 As w2riters at large moste trimly intreates:
 Manhood is p2eoued, cunning is learnde,
 Spindes are reuiued, sleighes be discerned.

Hunting ma-
 kes men ac-
 tiue & expert.

Merily, &c.

A King in A2we forest by chasung the Harte,
 By fortune was slaine of a fethered darte:
 Diuerse besides in hunting the Boare,
 Haue ended their dapes being wounded full soze.

Daunger in
 hunting.

Merily, &c.

Hunting resembles a battell in field.
 And p2etie conceits of warre it doth yelde:

Hunting com-
 pared to a bat-
 tell.

Certeine verses.

A pastime truely well worthie of fame,
And all that loues it deserueth the same.

Merily, &c.

Prooffe of the
premisses.

The hounds be the battell pitcht very square,
The grehounds the wings to followe the hare,
The hoynes blowe chace and sound the retire,
To courage the dogges where game doth appeare.

Merily, &c.

The prooffe
continued.

When game to the couert speedeth apace,
The horsemen giue charge to followe the chace,
Their spurres imbrued, their horse they do strike,
Which makes them rebound ouer hedge and dike.

Merily, &c.

Hunting found
faultie.

Yet some there be certein which hunting do scorne,
Because of their hedges and spoyle of their corne:
What pleasure (say they) to heare a dog ball?
A labour they count it, no pleasure at all.

Merily, &c.

Discommodi-
ties in hun-
ting.

In hunting (say they) great charges arise,
In filling their malues, to stop their outcries,
Stenches most filthie bussemely to vieue,
In keeping of dogges besides doth insue.

Merily, &c.

What maner
of men abhor
hunting.

The dronkard detests it, and hunts for good ale,
The leacher doth loath it, and hunts for his taile,
The gamster doth shun it, and curseth the same:
And hunts after vice and other lewd game.

Merily, &c.

Hunting high-
ly esteemed a-
mong the ho-
nourable.

But those that be honest such pastime will fly,
For mischiefes full many ariseth thereby:
Yet hunting with hounds doth carrie such fame,
That nobles and Gentles doth honour that game.
Merily chaunts the hounds in the wood,
Most men it delights, the horse is so good.

FINIS.

I

The treatise of Master Ihon Della
Casa, wherein vnder the person of an
old vnlearned man, instructing a youthe of his, he
both talke of the maners and fashions, it behoues
a man. to vse or eschewe, in his familiar
conuersation: intitled Galateo,
of fashions and maners.



FOr as much as thou doste
now enter the iourney, wher-
of I haue alreedy runne forth
the better parte (as thou seest),
I meane the transitorie waye
of this mortall life: I haue de-
termined (such is the Loue I beare thee) to
shewe all the dangerous straights thou must
passe: For my experience maketh me feare,
p walking that way thou mayst easily eyther
fall, or by some meanes or other go astray.
To the ende thou maist once, taughte both by
my instructions and experience, be able to
keepe the right waye, as well for the helthe of
thy Soule, as the commendation and prayse
of the Honourable and Noble house thou
doest come of. And bycause thy tender Age,
is vnfit (as yet) to receaue more principall and
higher precepts, reseruing them for fyttter
time, I will beginn to discourse of such things
as many men wyl deeme, perchaunce, but tri-
fles.

B.i.

1576.
See Herbert's Typogr. Ant. II. 903, 4.

ses: I meane what manner of Countenance
 and grace, behoueth a man to vse, that hee
 may be able in Communication and familiar
 acquaintance with mē, to shewe him selfe ple-
 sant, courteous, and gentle: which neuerthe-
 lesse is either a vertue, or the thing that comes
 very nere to vertue. And albeit Liberali-
 tie, or magnanimitie, of themselues beare a
 greater prayse, then, to be a well taught or ma-
 nored man: yet perchance, the courteous
 behauiour and entertaynement with good
 maners and words, helpe no lesse, him that
 hath them: then the high minde and courage,
 aduanceth him in whome they be. For these be
 such things as a mā shall neede alwayes at all
 hāds to vse, because a man must necessarily be
 familiar with mē at all times, & euer haue talk
 & communication with them: But iustice, for-
 titude, and the other greater, and more noble
 vertues, are seldome put in vre. Neyther is þ
 liberall and noble minded man, caused euery
 how to doe bountifull things: for to vse it of-
 ten, cannot any man beare the charge, by any
 meanes. And these valiant men þ be so full of
 hyghe minde and courage: are very seldome
 driuen to trye their valour & vertue by their
 deedes. Then as muche as these last, doe passe
 those fyrst, in greatnes (as it were) & in weight:
 so much do the other surmount these in number,
 & oftē occasiō to vse the. And, if I could wel in-

Manners and behauour. 3

tend it, I could name you many, whome, (being other wise of litle account) haue ben & be styll, muche esteemed & made of, for their cherefull & plesant behauour alone: which hath byn suche a helpe & aduancemēt vnto them, that they haue gotten greate preferments, leauing farre behinde them, such men as haue byn endowed with those other noble and better vertues, spoken of before. And as these plesant & gentle behauiours, haue power to draw their harts & mynds vnto vs, with whome we liue: so cōtrarywise, grosse and rude maners, procure mē to hate and despise vs. wherby albeit the lawes, haue inioyned no payne for vnmanerly & grosse behauiours, as the fault that is thought but light (& to saye a trueth, it is not greate) yet we see notwithstanding, y nature herselfe punisheth thē wth sharpe & shrewde correction, putting them by this meanes, besydes y cōpanie & fauour of men. And truly euē as greate & foule faults, doe muche harme: so doe these lyght, much hurt, or hurte at least more oftē. For, as mē doe cōmōly fere y beasts y be cruell & wild, & haue no maner of feare of some litle ones, as y gnats and the flies, & yet by y cōtinual noiaūce they find by thē, cōplaine thē selues more of thes thē of y other: so it chaūceth y most mē do hate in maner as muche, y vnmanerly & vntaught, as y wicked, & more. So y

there is no doubt, but who so disposeth himselfe to liue, not in solitarie and deserte places, as Heremites, but in fellowship with men, and in populous Cities, will think it a very necessarie thing, to haue skill to put himselfe forth comely and seemely, in his fashions, gestures and maners: the lacke of which parts doth make those other vertues lame, and litle or nothing can they work to good effect, without other helpes: wheare this ciuilitie and courtesie, without other releefe or patrimonie, is riche of it selfe, & hath substance enough, as a thing y^e standeth in speache and gestures alone.

And that y^e mayst now more easily learne the way vnto it, thou must vnderstand, it behoues thee, to frame and order thy maners and doings, not according to thyne owne minde and fashion: but to please those, with whome thou lyuest, and after that sort direct thy doings: And this must be done by Discretion and Measure. For who so applieth himself to much, to feede other mens humors, in his familiar conuersation, and behauiour with men, is rather to be thought a Jester, a Jugler or flatterer, then a gentleman wel taught and nourished: Als contrarywise, whoe so hath no care or mynd to please, or displese, is a rude, vntaught,

Manners and behauiour. 5

untaught, and vncourteous fellowe. For as
muche then, as our maners, haue some plea-
sure in them when we respect other men, and
not our owne pleasure: if we diligētly searche
forthe what those things be, that most men
do generally lyke or dislike: we shall in suche
forte wisely and easily finde out, the meanes &
wayes, to choose and eschewe, those fashions
and maners, we are to leaue or take, to liue a-
mongest men. We say then, that euery act
that offendeth any the common senses, or ouer-
thwarteth a mans will and desire, or els
presenteth to the Imagination and conceite,
matters vnpleasaunt, & that likewise, which
y mynde doth abhorre, such things I say bee
naught, and must not be vsed: for vve must not
only refraine from such thinges as be fowle, filthy,
lothsome and nastie: but vve must not so muche
as name them. And it is not only a fault to dooe
such things, but against good maner, by any act
or signe to put a man in minde of them. And
therefore, it is an ilfaouored fashion, that some
men vse, openly to thrust their hands in what
parte of their bodye they lyst.

Lykwise, I like it as yll to see a Gentlemā
fettle him selfe, to do the needes of Nature, in
presence of men: And after he hath doone, to
trusse him selfe againe before them. Neither

would I haue him (if I may geue him coun-
 cell) when he comes from suche an occupatiō,
 so much as washe his hāds, in the sight of ho-
 nest company : for y^e the cause of his washing,
 puts them in minde of some filthy matter that
 hath bene done aparte. And by the same rea-
 son, it is no good maner, when a man chaun-
 ceth to see, as he passeth the waye (as many
 times it happeneth) a lothesome thing, y^e wil
 make a mā to cast his stomacke, to tourne vi-
 to the company, & shewe it them. And much
 worse I like it, to reache some stynking thing
 vnto a man to smell vnto it : as it is many a
 mā's fashiō to do, wth importunate meanes, yea,
 thrusting it vnto their nose, saying: Foh, feele I
 pray you, hovv this doth stink. vvhether they should
 rather say, smell not vnto it: for it hath an yll sent.
 And as these and lyke fashions offend the se-
 ses, to which they appertaine : so to grynde
 the teethe, to whistle, to make pityfull cryes,
 to rubb sharpe stones together, and to fyle
 vppon Iron, do muche offend the Eares and
 would be lefte in any case. Neither must wee
 refraine those things alone, but we must al-
 so beware we do not syng, and specially alone,
 if we haue an vntuneable voyce, which is a
 common fault with moste men : And yet, hee
 that is of nature least apt vnto it, doth vse it
 moste.

Manners and behauiour. 7

moste. So there be some kynde of men, that ^{Needing} in cossyng or needing, make suche noyse, that they make a man deafe to here them: other some vse in lyke things, so little discretion, that they spyt in mens faces that stand about them: besydes these there be some, that in yawning, braye and crye out like Asses. And yet such, with open mouth wil euer say and do what they list, and make such noyse, or rather such roaring, as the dumme man doth, when he striucth with him selfe to speake. All these yllfaouored fashions, a man must leaue, as lothsome to the eare and the eye. And a mā ^{Yawning} must leaue to yawne muche, not only for the respect of the matter I haue saide alreadye, as that it seemes to proceede, of a certaine werynes, that shewes that he that yawneth, could better like to be els where, then there in that place: as wearied with the companie, their talke, and their doings. And sure, albeit a mā be many times disposed to yawne, yet if he be occupied with any delyght, or earnest matter to think vppon: he shall haue no minde to doe it. But if he be lumpshe & idle: it is an easy matter to fall in to it. And therefore, VVhen a man yauvneth, in place vwhere there bee slouthfull and Idle folkes, that haue nothing to doe, the rest, as you may see

many times, yavvne againe for companie by & by: as it he that yavvned, had put them in minde to doc it, which of them selues they would haue done first, if hee had not begoone vnto them. And I haue many tymes heard learned and wise men say, that A yavvner meaneth as much in Latin as a careles and Idle bodie. Let vs then flye these condicions, that loathe (as I sayd) the eyes, the Eares, & the Stomacke. For in vsing these fashyons, we doe not only shewe that we take litle pleasure in the company, but we geue them occasion withall, to iudge amis of vs: I meane y we haue a drow-sye & heuie nose, which makes vs yll well-com, to all cōpanies we come vnto. And whē thou hast blowne thy nose, vse not to open thy handkercheif, to glare vppon thy snout, as if y hadst pearles and Rubies fallen from thy braynes: for these be slouenly parts, ynough to cause men, not so much not to loue vs, as if they did loue vs, to vnloue vs againe. As the Sprite of Labirinthe doth testifie (who soeuer he were that made it) who (to quenche y heate wherewith Master Iohn Boccace burned in desyre and Loue of his Lady vnknowne) tells, how she covered her taile ouer the ashes, sytting vppon her heeles, and coughed and spatte out Collops.

Blowing of
the nose.

Looke in the
beginning of
Corbaccio.

It

Manners and behauour. 9

It is also an vnmanerly parte, for a man to lay his nose vpon the cup where another must drinke: or vpon the meate & another must eate, to the end to smell vnto it: But rather, I would wish he should not smell at all, no not to that which he himselfe should eate and drinke: because it may chaunce there might fall some droppe from his nose, that would make a man to loath it: although there fall nothing at all in deede. Neither, by mine aduise, shalt thou reache to any man, that cup of wine where of thy selfe hast fyrst dronke and tasted: wth out he be more then a familiar friend vnto thee. And much lesse must thou giue any parte of the pearce or the fruite, which thou hast bitten in thy mouth before. And esteeme not light of my talke, for that these things be of little account: For euen light stripes (their number may be such) be able to slaye fast ynoughe.

Dropping of
the Nose.

Now you shall vnderstand, there was in Verona, a bishop a wise mā, a learned & of a singular good wit by nature, whose name was Giouanni Matheo Giberti: Amongst many good parts & were in him, he was very courtious & liberall, to all gentlemen & noble men that came vnto him, doing the all & hono^r he could in his house, not with

Giouanni.
Matheo.
Giberti, bi-
shop of Ve-
rona.

Count Ri-
chard.

ouer much pompe and cost, but with con-
uenient entertainment and measure, such
as becomed well a man of the Clergie. It
chaunced in his time, a noble gentleman
called Count Richard, passing that way, to
spend a fewe dayes with the Bishop and
his householde together : which was tho-
roughly furnished wth honest gentlemē and
very well learned. And bycause they found
him a Noble gentleman, courteous and
well becene in all good behauiour, they
praysed him muche, and made muche of
him, saue that one vniuerally fashion they
muche misliked in him. When the By-
shop was aduertised of it, consulting with
some of his familiars about it (as he was a
wise man in all his doings) strait they cō-
cluded, it should be necessary to let ^he Count
haue knowledge of it: albeit they feared,
they should offend him. Upon this, ^he Count
taking his leaue, and redy to ryde away
the next morning, the Byshop called one
of his seruants vnto him, (a man of good
discretion) and gaue him in charge to take
his horse, to beare the Count company, some
parte of his waye : And when he sawe his
time, after an honest sorte, to tell him, that
which they had determined betwene them
selues. The same gentleman that had
this

Manners and behauour. . II

this charge, was a man well streoken in yeares, very lerned, and meruailous pleasant, well spoken, comely, and had much frequented in his time, & Courtes of greate Princes: who was (perhaps) and is, called Galateo. Galateo. at whose request and counsell, I first tooke in hand to let forth this present treatise. Ryding with the Count, he found him pleasant talke ynoughe, and passing from one matter to another, when he thought it tyme to returne to Verona, in taking leaue at parting, with a gentle & cherefull countenance, he vsed this speache vnto him. Syr Count, my Lorde yeldeth you many thanks for the honour you haue done him, in that it hath pleased you to vouchesafe his poore house: and that he may not be vnthankfull, for this your greate courtesie shewed vnto him, he hath geuen me in charge, that I must leaue a present vwith you in his behalfe: and he sends it vnto vnto you vwith earnest request, that you please to take it in good vvorth: and this is the gift. You are a goodly gentleman, and the best manered man my Lorde hath euer scene: So that very heedefully beholding your behauiours, and particularly considering them all, hee findeth no one that is not very

C.ii.

comelic

comely and comendable, only one vnsemely trycke alone excepted, vvhich you make vvith your lippes and your mouth together, feeding at your meate vvith a certaine straunge noyes, vnpleasaunt to all men that heare it. This my Lord willed me to tell you, and prayes you to endeouour your selfe to leaue it, and vvithall to accept in leuue of a beter present, this louing admonition and counsell of his: for he is sure, there is none in the vvorlde, would make you the like present. **The Count (that neuer wyft of his fault till now) hearing himselfe reproued, chaunged his countenance a little, but (as a mā full of stomacke ynough) taking hart at grasse, he said:** Tell your Lorde, that yfall the. gifts that men vvont to geue eche other, vvere such as his, men should be muche more riche then they are. And for his greate courtesie and liberalitie to mee, geue him many thanks I pray you, and let him be sure, I will not fayle from henceforthe to mend my fault, and God be vvith you.

Greedy
feeding.

Now what shal we thinke this Bishop, his modest and honest company about him would say, if they sawe these whome wee see other while, (like swyne wth their snouts in the washe, all begroined) neuer lyft vp their heads nor looke vp, and muche lesse keepe their hands from the meate, and wth both

Manners and behauour. .13

both their cheeks blowne (as if they should
sound a trumpet, or blowe the fyer) not eate
but rauon: whoe, besmearing their hāds, Fyling the
napkyns. almost vpp to their elbowes, so bedawbe
y napkyns, that y cloathes in the places of
easeiment, be other while cleaner. And to
mend these slouenly maners, be not asha-
med, many tymes with these filthy nap-
kyns, to wypp awaye the sweat that trick-
leth and falleth downe their browes, their
face and their necke (they be such greedy Sweating
with feeding.
guts in their feeding) and other while to,
(when it comes vppon them) spare not to
snot their sniweld nose vppon them. Tru-
ly these beastly behauiours and fashions,
deserue not alone, to be thrust out of this
noble bishops house, that was so pure and
cleane: but to be thoroughly banished all
places, where any honest men should com.
Let a man then take hede, hee doe not be-
grease his fyngers so deepe, y he befyle the
napkins to much: for it is an yll sight to see
it: neither is it good maner, to rubbe your
gresie fingers vppō y bread you must eate.

The seruants that bee appointed to
waite vppon the table, must not (in any
wise) scratche and rubbe their heades, nor
any parte els in the sight of their Lorde &
Master: nor thrust their hāds in any those
Precepts for
seruants.

partes of their body that be couered, no not so muche as make any proffer: as some careles fellowes doo, holding their hands in their bosome, or cast vnder the flappes of their coates behind them. But they must beare them abroad without any suspicion and keepe them (in any case) washt & cleane without any spot of durt vppon them. And they that cary the dysches, or reach the cup, must beware at that time, they doe not spit, coughe or neese: for in such doings, Suspicio is as greate, and offendeth asmuche, as the very deede it selfe: and therefore, seruants must forsee, they geue no cause to Maisters to suspect: For that which might chaunce, annoyeth asmuche, as if it had chaunced in deede.

And if thou do roast any fruite, or make a toast at the fyer, thou must not blowe of the ashes, (if there be any) for it is an old saying, that, vvinde vvas neuer vvithout water. But y^e must lyghtly stryke it vppō the the plate, or after some suche sorte or other beate of y^e ashes. Thou shalt not offer thy hādkerchiefe to any mā to vse it, albeit, it be very cleane washed: for he to whome thou doest offer it, can not (perhaps) awaye wth it, and may be to curious to take it.

Breathing in
a mans face.

When a man talketh with one, it is no
good

Manners and behauour. 15

good maner to come so neere, that he must needes breathe in his face: for there be many that can not abyde to feele the ayer of another mans breathe, albeit there come no yll sauour from him. These and lyke fashions, be very vnsemely, and would be eschewed, because their senses, w^{ch} whome we acquaint our selues, cannot brooke nor beare them.

Now, let vs speake of those things which (without any hurt or anoyauce to the senses) offende the minds of most men, before whome they be doone. You shall vnderstand, that The appetites of men, (throughe a naturall instinct and inclinatioⁿ) be verie strange and diuers: Some be cholerike & hasty, & may not be satisfied with out reuenge: other doe giue them selues cleane ouer, to pamper the belly: this mā sets his delighte in lust and sensualitie: that man is carried away with his couetous desires: and many suche appetites more there are, to which mans mynde is too subiect: but you shall not in any company, easily iudge or Discerne betweene them, where and in what, they bee moste affected. For, these matters doe not cōsist in the maners, the fashions and speache of men: but rest in some other point. They seeke to purchase y^e

C.iiii. which

which the benefit of mutuall conference may yeald them, & that doe (as I weene) good will, honour, comforte and pleasure, or some other thing lyke vnto these: & therefore we must neither say or doe the thing, that may giue any signe of litle louing or esteeming them, we liue withall.

So that, it is a rude fashon, (in my conceyte) y^e som men vse, to lye lolling a sleepe in that place, where honest men be met together, of purpose to talke. For his so doing, shewes that he doth not esteeme the company, and little rekoneth of the or their talke. And more then that, he that sleepeeth (and specially lying at litle ease, as he must) wonts (for the moste parte) to doe some fowle thing, to beholde, or heare: and many tymes they awake sweating and driueling at the mouth. And in like manner, to rise vp where other men doe sit and talke, and to walke vp and downe the chamber, it is no poynt of good maner. Also there be some that so buskell them selues, reache, streatch and yadone, writhing now one syde, and then another, that a man would weene, they had some feuer vppon them: A manifest signe, that the company they keepe, doth weary them.

Likewise doe they very yll, y^e now & the
pull

Manners and behauour. 17

pull out a letter out of theyr pocket, to reade it: as if they had greate matters of charge, and affaires of the common weale comitted vnto the. But they are much moze to bee blamed, that pull out theyr knyues or their scisers, and doe nothing els but pare their nayles, as if they made no account at all of the company, and would seeke some other solace to passe the time awaye. Theis fashions to, must be left, & some men vse, to sing betwene the teeth, or playe the Dromme with their fingers, or sho offe their feete: For these demeanours shewe that a body is carelesse of any man els.

Besides, let not a man so sit that he turne his tayle to him that sitteth next to him: nor lye fottering with one legg so hygh aboue the other, that a man may see all bare that his cloathes would couer. For such parts be neuer playde, but amongst those to whome a man needs vse no reuerence. It is very true, that if a gentleman should vse these fashions before his seruants, or in the presence of some friende of meaner condition then him selfe: it would betoken no pride, but a loue and familiaritie.

Let a man stand vppright of him selfe, and not leane or loll vppon another mans

D.i.

shoulder

shoulder: and when he talketh, let him not pounche his fellow with his elbowe, (as many be wont to doe) at euery worde they speake, saying: Did not I say true Sirra. Master. N. It is Master. H. And still they be iotting with their elbowe.

Apparell.

I would haue euery man well appareled, meete for his age and calling: for otherwise, they seeme to haue men in contempt that be better attyzed then themselues.

And therfore the Citizens of Padua, were woont to take it done of spighte vnto the, when any gentleman of Venice walked vp & downe their citie in his coate, as though he thought him selfe in the countrey. And a mans apparell, would not be made of fine cloathe alone: but he must frame it, all that he may, to the fashions that other men weare, and suffer him selfe to bee lead by common vse: although (perchaunce) it be, and seeme to be lesse commodious, lesse gallant, and lesse faire in shewe, then his oulde.

And if all men els, doe weare their heads powdered: it shalbe an yll sight for thee alone, to weare a longe bushe of haire. And where other men, take muche of their bearded and weare them longe: thou shalt not doe well to cut thine of, or shaue it

Manners and behauiour. 19

it . For that weare to be ouerthwarte in euery thing: which thou must (in any case) beware of, except necessitie require it, as thou shalt heare hereafter. For this singularitie, beyond all other yll customes, makes vs generally spyted of all mē. Thou must not then go against common custom in these things, but vse them measurably: that thou maist not bee an odd man alone in a countrey: that shall weare a long Gowne downe to the foote, where other men weare them very shorte, litle beneath the waste . For as it hapens to him, that hath a very crabbed ylfauoured face, (I meane suche, as is more harde and sower thē most mennes be, for nature doth mostly shape them well in moste men) that men will wonder and (with a kinde of admiration) gape most vppon him: So fares it with thē that attire them selues, not as most men doe: but as they are egged by their owne fantasticall heads, with lōg heare spred downe to their shoulders, their beardes short and shauen, and weare quaiues or greate cappes after y^e Flaundes fashion: that all men doe gaze vppon them, as wōdering at suche, whome they weene haue taken vppon them, to conquer all countries

D.ii.

countries wheresoeuer they come. Let your apparell then, be very well made, and fit for your body: for they that weare rich and costly garments, but so illfaouredly shaped, that a man would weene the measure had byn taken by another: giue vs to iudge one of these twaine, that cyther they haue no regarde or consideration how to please or displease: or els haue no skill to iudge of measure or grace, or what doth become them.

Such maner of people, with their rude behauiours and fashions, make men with whome they liue, suspect, they doe esteeme them but light. And that causeth the worse welcome wheresoeuer they com and yll beloued amongst men.

But there be some besides these, that deserue more then bare suspicion: their deedes and their doings be so intollerable, that a man cannot abide to liue amongst them by any meanes. For they be euer a let, a hurt and a trouble to all the companie, they be neuer redie: euer a trimming: neuer well dressed to their mindes. But when men be readie to sit downe to the table, the meate at the boorde, and their handes washed: then they must write or make
water

Manners and behaviour. 21

water, or haue their exercise to doe : saying,
It is too early : vve myght haue taryed a
vvhile : vvhat haste is this, this morning?
And thus they disquiet all the company, as
men, caring for them selues alone & theyr
owne matters, without consideration in
the worlde of other men. Besides this,
they will in all things be preferred aboue
others ; they must haue the best bed, and
best chamber: they must take vppon them
the highest place at the table, and be first
set and serued of all men. And they be so
deintie and nice, that nothing pleaseeth
them, but what they them selues deuise :
they make a sower face at any thing ells.
And they be so proude minded, that they
looke that men should waite vppon them
when they dyne, ryde, spozte, or solace them
selues.

There be other so furious, testie & way-
warde, that nothing you doe can please
them : and what soeuer is said they aun-
swer in choler, and neuer leaue brawling to
their seruants, and rayling at them, and
continually disturbe the company with
their vnquietnes : vsing such speeches :
Thou cauledst me vvell vp this morning.
Looke heere hovv cleane thou hast made these

D.iii.

pynsones.

pynsons. Thou beaste, thou diddest vvaite vvell vppon me to Church. It vvere a good deede to breake thy head. These be vnsce- ly and very fowle fashions: suche as euery honest man will hate to death. For, albeit a mans minde were full fraught with all humilitie, and would vse these maners, not vppon pride or disdaine, but vppon a reche- lesse care, not heeding his doings, or elles by meanes of yll custome: yet notwithstanding, because his outward doings, woulde make men thinke him proude: it cannot be chosen, but all men woulde hate him for it. For, Pride is none other thinge, then to des- pise and disdaine another. And as I haue saide from the beginning: Eache man desi- reth to bee vvell thought of, Albeit there bee no valoure or goodnes in hym.

Pryde.

Vbaldino
Bandinelli.

It is not long, synce there was in Rome a worthy gentleman, of singular good witt and profound learning, whose name was Vbaldino Bandinelli. This gentleman was woont to say, that as ofte as hee went or came from the Courte, although the stretes weare euer full of gallant Courtiers, of Prelates and Noble men, and likewise of poore men, and people of meane and base condition: yet he thought he neuer encoun- tred any, that was eyther better or worse then

Manners and behauiour. 23

then himselfe. And without doubt hee could meete with fewe, that might bee compared in goodnes to him : respecting his vertues, that did excel beyond measure. But we must not alwayes in these things measure men by y^e Elne: we must rather waye them in the millers scoles, then in the goldsmithes balaunce. And it is a courtious parte, redily to receaue them in to fauour: not bycause they bee woorthie it: but as men doe with coyne, bycause they be currant,

To go further, wee must doe nothing in their syght whome wee desire to please, that may shewe we couet, rather to rule and to reigne, then to liue in a familiar equalitie amongst them. For hautines of harte and ambitious disposition, as it kindleth an yll opinion : so it ministreth muche cause of contempte, which in conclusion will so worke against thee, y^e thou shalt bee cleane cast out of honest company. But our dooings must rather beare a signe and shewe of reuerence, meekenes, ^{A lowly minde.} respect to y^e company, in which wee fellowship our selues. So that, what so euer is doone in meete and conuenient time, may hapely deserue no blame : but yet in respect of the place and the persone, it

D.iii. may

may be reprovied well: althoughe for it self, y^e matter deserue no rebukz. Als to bravle and to raile at your seruaunts (which we haue talked of before) but muche more to beate them. Because these partes, are as- muche as to reigne and to rule: which no honest and ciuil gentlemā wyll vse, in presence of them he doth respect with any reuerence or courtesie. Besydes this, the cōpany is muche offended with it, and their meetinges are broken, and especially, if it be done at the table, which is a place of solace and myrthe, and not of bravle and scolding. So that I must nedes cōmend Currado Gianfigliuzzi for his ciuil behauiour in y^e he multiplied no words with Chichibio to trouble his guests: albeit he deserued to be sharply punished for it, when he would sooner displease his master then Brunetta. And yet if Currado had made lesse adoe about it then he did: it had byn more his prayse. For then he should neuer haue neded, to call vppō God, to witnes his threatnings so muche as he did.

But to retorne to our matter: it is not good for a man to chide at the table for any cause. And if thou be angrie, shew it not, nor make no signe of thy greefe, for the reason I haue tolde thee, and specially yf thou haue

Boccaccio.
Cior. 6. nouel.
4. fo. 194.

Chiding at
the Table.

Manners and behaviour. 25

haue straungers with thee : because thou haste called them to be merry, and this will make them sad. For, as the sharpe and tart things y other men doe feede vppō in thy sight, doe set thy teeth likewise on edge: so to see other men vexed and out of quiet, it maketh vs vnquiet too. I call them FROMVVARD people, which will in all things be ouertwhart to other men: as the very worde it selfe doth shewe. For, Fromewarde, signifieth asmuche, as Shorne against the wooll. Now, how fit a thinge this frowardnes is, to wynn the good will of men, and cause men to wyshe well vnto them: that you your self may easily Iudge, in that it cōsisteth in ouertwharting other mens desires: which qualitie neuer maynteineth friendship, but maketh friends become foes. And therfor let them that desire to be well thought of and welcome amongst men, endeuour thē selues to shunne this fault: For it breedes no good lyking nor loue, but hatred and hurt. I would counsell you rather to measure your pleasures by other mens willes : where there shal come no hurt nor shame of it: and therein alwayes to doe & to saye, more to please other mens myndes and fantasies, then your owne.

Fromewarde.

Frowardnes.

Clownishe
and Lumpishe

Agayne, you must be neither clownishe
noꝝ lumpishe: but pleasaunt and familiar.
Foꝝ there should bee no oddes, betweene
the Mystell and the Pungitopo: but that the
one is wilde: the other growes in gardens.
And you must vnderstand, that he is plea-
saunt and courteous: whose manners bee
suche in his common behauiour, as practise
to keepe, and maintaine him friendship
amongst them: where hee that is solleyne
and waywarde, makes him selfe a straū-
ger whersoever hee comes: a straunger, I
meane, as much as a forreigne oꝝ aliē borne:
where contrariwise, he that is familiar &
gentle, in what place so euer he comes: is
taken foꝝ a familiar and friend with all mē.
So that it shalbe necessarie foꝝ a man, to
vse him selfe to salute, to speake, and to an-
swer after a gentle sorte, and to behaue
him selfe wth all men so: as if hee were their
countryman borne, & of their olde acquaint-
tance: which some can yll skill to doe,
that neither giue a man a good counte-
naunce: easily say, No, to all things: neuer
take in good worthe, the honour and cour-
tesie that men doe vnto them (like to the
people I spake of before, rude and barba-
rous) neuer take delight in any pleasaunt
conceites oꝝ other pleasures: but euer re-
fuse

Manners and behaviour. 27

use it all, what soeuer is presented or offered vnto them. If a man say: Sir, suche a one willed me to commend him vnto you: They aunswere straite: vvhath haue I too doe vwith his greetings? And if a man say: Sir, suche a one your friend, asked me howv you did: They answer againe in choler: Let him come feelee my pulse. These carterlyke and clownishe aunswers and maners, and the men them selues that doe vse them: would bee chased and hūted away, out of all good and honest company.

It yll becoms a man when hee is in ^{Musing.} company, to bee sad, musing, and full of contemplation. And albeit, it may bee suffered perchance in them that haue long beaten their braines in these Mathematicall studies: which are called (as I take it) the Liberall Artes: yet without doubtte it may not be borne in other men. For, euen these studious fellowes, at suche tyme, when they be so ful of their Muses: should be much wyser to get them selues alone.

Againe, to bee to nyce or to deyntie: it ^{Nyccenes and Deyntines.} may not be abiden, and specially in men. For, to liue with suche kinde of people: is rather a slauerie then pleasure. And sure there bee som such, so softe & tender: y to liue

E.ii.

and

and deale with such people, it is as dangerous: as to medle with the fynest and bryttest glasse that may be: So much they are affrayde of euery light touche. And they wilbe as testy and frowarde, if you doe not quickly and readily salute them, visite them, worship them, and make the answer: as some other body would be, for the greatest iniurie y can be donne vnto them. And if you doe not giue them all the due reuerence that may be: they will presently take a thousand occasions to quarrell and fall out with you. If you chaunce to Master him, and leaue out his title of Honour or worship: he takes that in dougeon, and thinkes you doe mock him. And if you set him beneath as good a man as himself at the table: that is against his honour. If you doe not visite him at home at his house: then you knowe not your dutie. Theis maner of fashions and behauiours, bring men to such scorne and disdayne of their doings: that there is no man, almost, can abyde to beholde them: for they loue them selues to farre beyonde measure, and busie them selues so much in that, that they fynde litle leysure to bethinke them selues to loue any other: which (as I haue saide from the beginning) men seeke to fynde in the

Manners and behauour. 29

the conditions and maners of those with
whome they must liue: I meane, that they
should apply them selues to the fantasies &
minde of their friendes. But to liue w
suche people, so hard to please: whose loue
and friendship once wonne, is as easie lost,
as a fyne scarfe is lightly caryed away
with the winde: that is no lyfe but a ser-
uice: and, besydes that it yealdeth no plea-
sure, it geues a man greate disdayne and
horror. Let vs therefore leaue these softe
and wanton behauiours to women.

In speach a mā may fault many wayes.
And first in the matter it selfe that is in
talke, which may not be bayne or filthye.
For, they that doe heare it, wyll not abyde
it: as y talk they take no pleasure to heare:
but rather scorne the speache and the spea-
ker both. Againe, a man must not moue
any question of matters that be to deepe &
to subtile: because it is hardly vnderstoode
of the moste. And a man must warely
foresee, that the matter bee suche, as none of
the company may blushe to heare it, or re-
ceauie any shame by the tale. Neyther
must he talke of any filthy matter, albeit a
man would take a pleasure to heare it: for, it
yll becomes an honest gentleman, to seeke
to please, but in things that be honest. Nei-
ther

Talke and
Communica-
tion.

Holie thinges
muste not bee
Ieasted at.
Cicero. Mala
& impia est
Conluetudo,
contra deos
disputandi:
sive serio fit,
sive dissimu-
late.

Neither in spozte nor in earnest, must a man speake any thing against God or his Saintes, how witty or pleasaunt so euer the matter be. Wherein, the company that Giouan Boccaccio hath brought to speake in his Nouelles and tales, hath faulted so much: that me thinkes euery good body, may iustly blame them for it. And you must thinke It is not only a token of great detestation & Impietie in a man, to talke in iesting wise of God: but hee is a vicked & sinfull man, that will abyde to heare it. But you shall finde some suche good men, as will flie as muche as the plague, the company of such as talke so vnrueerently, and without respect, of the incomprehensible Maiestie of God. And vvee must not alone speake religiously of him: but in all our talkes wee must auoyde what vvee may, that our vvordes may not vvitnes against our life and our vvorkes. For me doe hate their owne faultes otherwise, when they see them in another.

Talke out of
time.

Likewise it is vsauourie, to talke of things out of tyme, not fitting the place and company: although the matter it selfe, and spoken in tyme, were otherwise both good and godly. We must not then reherse Fryers sermones to young gentlewomen, when they are disposed to spozte the selues:

as

Manners and behauiour. 31

as y good man did, that dwelless not farr hence, nere to S. Brancatio. And in feastes & at table, wee must beware wee doe not rehearse any sorrowfull tales, nor put them in minde of woundes, of sicknes, of deathes, of Plagues, or of other dolefull matters. But if another man chaunce to moue suche matter: it shalbe good, after an honest and gentell sorte, to exchaunge that talke, and thrust in some other, y may giue them more delighte and pleasure to heare it. Albeit, not long since I heard it said to a worthy gentleman our neighbour, that Men haue many times more neede to weepe then to laugh. And for that cause hee said, these dolefull tales, which wee call Tragedies, were deuised at first, that when they were plaid in the Theatres (as at that time they were wot) they might draw fourth teares out of their eyes, that had neede to sped the. And so they were by their weeping, healed of their infirmitie. But albeit it bee good to doe so: yet it will il becoe vs to driue men into theyr dumpes: especially where they bee mett to feaste and to solace themselves, & not to mourne. For if there be any, y hathliche weeping disease: it will bee an easie matter to cure it, w stronge Mustard or a smoaky house. So that, in no wyse,

Bocc. Gior. 4.
fol 183. In the
beginning.

I can excuse our friend Philostrato, for his worke that hee made full of dule and of death, to suche a company as desired nothing more then myrthe. Wee must the rather vse sylence, then discourse of suche sorrowfull matters.

And they doe as much amisse too, that neuer haue other thing in their mouthe, then their children, their wife, and their nurse. My litle boy, made mee so laughe yesterday: heare you: you neuer sawe a sweeter babe in your life: my wyfe is such a one, Cecchina told mee: of troth you vould not beleue vwhat a vvitt shee hath: There is none so idle a body, that wil eyther intend to answer, or abyde to heare suche foolish ppyttle prattle. For it pycks a mans eares to harken vnto it.

Dreames.

There be some againe, so curious in telling their Dreames from point to point, vsing such wonder and admiration withall, y it makes a mans hart ake to heare them: & specially because (for y most parte) they be such kinde of people: as it is but labour lost to heare, euē the very best exploit they doe, when they be most awake, and labour most to shew their best. Wherfore we must not trouble men with so base and absurde matter as Dreames bee: especially suche foolish

Manners and behaviour. 33

foolyshe things; as most tymes men hane. Albeit I haue heard say many times, that wisemen in times past, haue leaft in their bookes many sortes of dreames, conteining matters of deepe knowledge and vnderstanding: it followeth not yet, that wee, the vnllearned and common sorte of people, should vse it in our familiar and common talke. And sure of all the dreames that euer I heard (albeit I hardly listen to any) in my cōceit, I neuer heard any, that was worth the hearing but one alone, which the good Master Flaminio Tomarozzo a gentleman of Rome did see, a man not vnllearned and grosse: but full of knowledge and singular witte. And thus was his dreame, This gentle mā Master Flaminio Tomarozzo, thought he was sitting in a very riche Apothecaries shop, a neere neighbour of his. And after he had byn there a while (what soeuer the occasiō was) the people vvere vp in a rore one a todayne, and fell to spoilyng of all that vvas in the shoppe. One tooke on Electuarie, another a Confectiō, some one thing, some another, and presently ate it vpp all: So that within a while, there was neither virell glasse, ertherne pot, wodden boxe, nor any pot els of drugges, that was not emptied broken, or overthrowne. But amongst them all, ther vvas one verye small glasse, full to the

M. Flaminio
Tomarozzo.

J.i.

toppe

toppe of verie cleare vvater, vvhich many did smell to, but no man vvould taste. He stooode not there long, but there came in a tall man, an aged and very graue man, to looke vnto. This Aged father beholding this vnfortunate Apothecaries boxes and pottes, and finding some emptyed, some ouerthrowne, and the better parte broken: at lenght casting his eye asyde, he chaunced to see the smal glasse I spake of before, and setting the same to his mouthe, hee dranke it vp so cleane: that he leaft not one droppe. And this doone, he went from thence as the rest did before. Master Flaminio vvvas abashed and marueled muche at this matter. And therefore turning to the Apothecarie he sayed vnto him: Syr, whoe is this that came laste? and why did he drinke vp so sauourly, all the vvater in that litle glasse, vvhich all the reast refused. To vvhome the Apothecarie seemed to make this aunsvver. My sonne, this is the Lord God. And the vvater, that hee alone dranke, and all the reast refused & vvould not taste as you sayv: vvvas discretio: vvhich, you knowv vvell ynough men vvill not taste of, by any meanes.

Such kind of dreames, I hould well a man may rehearse, and heare with much pleasure and profit. Bycause they doe more resemble, the Cogitations & thoughts of an awakened munde: or better, I should

Manners and behauiour. 35

shoulde say, the vertue sensitiue : then the visions and syghts of a drowlie head. But those other dreames, without shape, fashion or sense : (which the moste parte of suche men as we are, bee wont to haue) woulde be forgotten cleane, and lost with our sleepe.

Howbeit, I doe not deny but the dreames of good men and learned, be better and wiser then theirs of the wicked and more vnlearned sorte.

And albeit a man would weene, there can bee nothing in the worlde more vaine then Dreames : yet there is one thing more light then they, and that are Lyes. ^{Lyes.} For there is yet some shadovve, and, as it vvere, a certaine feeling of that vvhich a man hath scene in his dreame. But there is neyther shadovve nor bodye of a trueth in a lye. And therfore we should lesse busie mens eares, and their mindes to harken to lyes, then to dreames, because they bee otherwhile receiued for truethes. But tyme, in the ende, disco- uers suche pelfe : that lyers, not only doe gayne no credite, but no man vouchesafes to harken vnto them, in otherwise (as the men that carry no substance in their woordes) then if they had sayde nothing or blowne a litle wynde. And you ^{Men haue a pleasure to lye as othervvhile.} shal vnderstand, ther be many y^e vse to lye, not

f.ii.

mingling

minding any yll purpose in it, or to make their owne peculiar proffit by it, to hurt other men or shame their neighbour: onely they doe it, for a pleasure they take to tell a lye: as men that drinke not, all for thirst: but for a pleasure they take, to taste of the wine. Other some doe tell lyes, to make a vaine glorious boasting of them selues: vaunting and telling in a brauery, what wonderfull exploits they haue doone, or bearing men in hand, they be grcate doctors and learned men.

Lesynges and
Countrefec-
tioges.

In Silence too, after a sorte, without speache, a mā may tell a lesynge: I meane with his gestures and grace: as some you shall see, that being of meane, or rather base condition and calling, vse suche a solemnitie in all their doings, and marche so stately, and speake with suche a prerogative, or rather discourse lyke Parleament men, setteling them selues, as it were, in a place of Iudgement, proudly prying about the like Peacocks: that it is a very death to behold them.

And some suche you shall fynde, that although they bee combered with no more wealth then easily serues their tyme: yet will they neuer appeare vnles their neckes be laden with chaunes, their fingers full of ringes

Manners and behauiour. 37

rings, their cappes beset with agletts, and euery other parte bespangled, as though they would defie y^e King of Castiglio. Whose behauiours be full of follies and vaine glorie, which cometh of pryde, growing of vanitie it selfe. So that wee must reche to these faults, as foule and vnseemely things. You shall vnderstand, in many Cities, and those of the best, the lawes doe not suffer, that riche men should go muche more gorgeously attyred, then the poore. For poore men thinke they haue a wrong: when me seeme, but in countenance alone, as it were Imperiously to reigne ouer them. So that we must carefully beware we fall not in to these follies.

Neither must a man boaste of his Nobilitie, his Honour or riches: muche lesse vaunt of his witt, or gloriously reherse to much of his deedes & valiant Actes, or what his Ancestors haue done, nor vppon euery occasion, fall in reherfall of suche thinges, as many men doe. For in suche case, a man would weene, they seeke, either to contend with the Company, (if they be, or will take vppon them to bee, as good Gentlemen, & of as muche wealth and worthines, as they bee:) or elles to ouercrowe them, (if they liue in meaner condition and calling,

Glorious boasting and bragging.

f.iii.

then

then they doe) And as it were to bybraide them, their poore and base condition of life.

Exalting and
embasing.

A man must neither embase, nor exalte him selfe to muche out of measure: but rather bury in silēce some parte of his merits, then arrogate to muche vnto him. Bycause Goodnes it selfe, vwhen it exceedeth muche is euer enuyde of some.

And you may be sure, they that embase them selues thus beyond measure, refusing that worship and honour that is but duely their owne of very right: shewe more pryde in this contempte, then they that vsurpe those things, that are not so due vnto them. So y^t a man perchaūce, might saye, Giotto hath not deserued those

Boec. Noncl. 7
Giot. 6. fo. 291

Cōmendatiōs y^t some beleue, in y^t he refused to be called Master: being not only a master but without doubt a singular and cunning master in his art in those daies. But be it blame, or praise y^t he deserued: it is most sure, he that refuseth that which euery mā els doth hunt for: sheweth therein, he repro- ucth or contemneth the common opinion of men. And, to contemne the honour & renowne, which other mē gape for so much, is but to glozie and magnifie him selfe aboue other. For asmuche as there is no man (without he be mad) will refuse and reiect things that be deare and of price: vn-
leg

Manners and behauour. 39

les hee be suche, as hathe plenty and store of those deare and deintye things.

Wee must not boast of those good things that be in vs, nor set them to lyght: for in y^e one, wee doe vpbraide men their faults: In the other, wee scorne to muche their vertues. But it behoueth euery man to speake his owne praise, as litle as hee may. And if occasion driue him vnto it: it shalbe good, modestly to speake the truethe, as I haue told you before.

And therefore, they that desire to doe mē a pleasure: must needes leaue one faulte, y^e is to common with all men: they must not shewe them selues so afraide and fearefull to speake their mindes, when a man dothe aske their aduise. For, it is a deadly paine to here thē, & specialy if they be mē, in y^e Iudge mēt of y^e world, of good vnderstanding and wisedōe. What a fetchig about is this, ere they cōe to y^e mater? Sir I beseech you pardon mee, if I doe not say vvell. I vvill speake like a gros mā as I am: & grossly according to my pore skil. And Sir, I am sure you vvil but mocke me for it. But yet, to obey you: & they drawe their words forth so lōg, & put thē selues to suche paine: y^e, while these ceremonies be a doig, y^e hardest questiō y^e is, might haue byn determined with fewer words and shorter time:

J. iiii.

by cause

because they cannot get out of these protestations, when they bee in.

Abiecte
Minde.

They bee also very tedious to men, and their conuersation & maners are very troublesome: whose shewe too base and abiect a minde in their doings. And where the cheifest and highest place, is apparantly due vnto them: they will euer creepe downe to the lowest. And it is a spitefull buisynes to thrust them vp: for they will straitly lodge backe againe, like a resty Jade, or a Nagge that startleth a side at his shadowe. So that, there is muche a dooe wth them, when wee meete at a doore. For they will not (for all you can dooe) in any case enter before you, but so trauerse their ground, go backe, and so fray and defend with their armes and their handes: that at euery thirde steppe, a man must be ready to wage battell with them: and thus they breake of, all solace and pleasure, and otherwhile, the buisynes they meete aboute.

Ceremonies.

And therfore, Ceremonies, which wee name, as you heare, by a straunge terme, as lacking a worde of our owne, because our elders, hauing no knowledge of those superstitious fashions, coulde not well giue them a proper name. Ceremonies, I saye,
in

Manners and behauiour. 41

(in my Iudgement,) differ not much from
lyes & dreames, for their owne very bainesse
it selfe. So that wee may couple and
ioyne the together in this our treatise, si-
the occasion serues so fytt to speake of them
here, As a good man hath often shewed
me: those solemnities that church men doe
use at their Altars, and in their diuine ser-
uice bothe to God and his holy things, are
properly called Ceremonies: but after, men
did begyn, to reuerence eche other with cu-
rious entertaynments, more then were
conuenient, and would be called masters
and Lords, amongst them selues, yealding
bending, and bowing their bodyes, in toke
of reuerence one to another, vncouering
their heads, vsing highe titles and Styles
of honour, and kyssing their hands as if
they were hollye things: some body, by like
considering all these things well, and fin-
ding these newe founde curious follyes
without any name: thought good to Chris-
ten and call them Ceremonies, but sure in
a iest as I take it: as to be mery and make
good cheare, we terme it in sport, a triumph:
which custome, no doubt, tooke not his be-
ing at vs, but elles where, as barbarous &
straunge: and not long since, from whence
I knowe not, transported into Italic:

G.I.

whose

whose deedes being wretched, and effects
base and vile, hath gotten encrease and ho-
nor, in bayne wordes alone, and superflu-
ous titles.

Ceremonies then, if we cōsider well their
intēts that vse them: are but vaine shewes
of honour and reuerence, towarde him to
whome they be doone: framed of semblance
and wordes touching their titles and cour-
tious offers. I say vaine: In that we ho-
nour mē to their face, whome we reuerence
not in deede, but otherwhile cōtemne. And
neuertheles, because we may not go agāst
custome, wee giue them these titles: The
most honorable Lord suche a one: the Noble
Lord suche a one. And so otherwhile wee
offer them our humble seruice: whome wee
could better vnserue then serue, & cōmaund
then doe them any duety.

Thē not Lesinges alone, but also Treache-
ries and Treasons, shalbe called Ceremonies.
But because these wordes and these titles
aboue rehersed, haue lost their strēth: and
waste, (as a man may say of Ird) their tē-
per, w^{ch} such continuall occupying of it as we
doe vse: we must not so precisely way them
as other wordes, nor so strictly construe the
meaning of them. And, that this is true,
that which allwayes happens to all men,
Dow

Manners and behaviour. 43

dothe shewe it playne inoughe. For if wee meete with a man, we neuer sawe before: with whome, vppon some occasion, it be- houes vs to talke: without examining wel his worthines, most commonly, that wee may not offend in to litle, we giue him to much, and call him Gentleman, and other while Sir, althoughe he be but some Souter or Barbar, or other suche stuffe: and all by- cause he is appareled neate, somewhat gentle- man lyke.

And as men in tymes past, were wont to haue vnder the Priuilege of the Pope & Em- perour, peculiar & distinct titles of honour, which might not be vntouched, without doing wrong to the priuiledged men: nor a- gain attributed & geuen without a scorne, to them that were no such priuiledged per- sones: So at this daie, wee must more freely vse those titles, and the other signi- fications of honour, like to those titles: by- cause Custome the mightiest Lorde hathe largely therewith, priuiledged men of our time.

Titles by
Priuileges

This vse and custome, though so fayre and gallant without, is altogether vaine within, and consisteth in semblance with- out effect, & in wordes without meaning.

G.ii.

But

Custom must
not be altered

But this notwithstanding, it is not lawfull for vs to chaunge it : but rather, bycause it is not our fault, but the fault of our tyme, wee are bounde to followe it : but yet wee must discretely doe it.

The end why
ceremonies be
vsed.
Ceremonies
for profit.

So that wee are to noate, that Ceremonies are vsed, eyther for a Profit, or for a Vanitie, or for a Duetie. And euery lye that is told for a mans priuate profit : is a deceite, a sinne, and a dishonest parte : for, in what so euer it bee, A man can neuer honestly lye.

And this is a common fault with flatterers, that counterfet them selues to be our friendes, and apply them selues euer to our desires, what soeuer they be : not bycause wee would haue it so, but to the ende wee should doe them some pleasure, for it. And this is not to please vs, but to deceiue vs. And albeit this kind of fault be, peraduenture, by reason of custome sufferable : yet notwithstanding bycause of it selfe, it is fowle and hurtefull, it yll becomes a gentle man to doe it. For it is no honestie to seeke a pleasure by the hurt of another. And if lyes and false flatteries, may bee termed Ceremonies (as I haue sayde before :) so oft, as we vse them for respect of our gain & profit : so oft wee doe hazard our good name and credite : so that this consideration alone, might

Manners and behauiour. 45

myght moue vs well to leaue all Ceremonies, and vse them no more.

It resteth now that I speake of those ^{Dutifull ceremonies.} that bee done of Dutie, and of those that be done of a Vainesse. As touching ^{first,} VVe must not leaue them vndone in any wise. For he that faileth to doe them, dothe not onely displease, but doth a wrong to him, to whome they be due. And many times it chaunceth, ^{men} come to daggers drawing, euē for this occasion alone, that one man hath not done the other, that worship and honour: vppon the way, that he ought. For to saye a trueth The power of custome is great & of much force, ^{Custome is a} (as I said) and would be taken for a lawe, in ^{lawe} these cases. And that is the cause we say: You: to euery one, that is not a man of very base calling, and in suche kinde of speech ^{You.} wee yealde such a one, no maner of courtesie of our owne. But if wee say: Thou: to ^{Thou} suche a one, then wee disgrace him and offer him outrage and wronge: and by suche speech, seeme to make no better reconing of him, then of a knaye and a clowne.

And although the tymes past, and other countreyes, haue vsed other maners: let vs yet, keepe our selues to our owne: And let not vs dispute the matter, which is the better of twaine. For wee must obserue, not

G.iii.

those

those, that we Judge in our owne conceits to be good : but suche, as be currant by custome, & bled in our owne tyme : as lawes, which we be bound to keepe, though they be not all of the best, tyll suche tyme, as the magistrates, the Prince, or they that haue power to amed them, haue chaunged them to better.

Bocc Nouel. 6
Gior. 5. fo. 259
Peter the
King of Ara-
goa.

So that It behoues vs, hedefully to marke the doings and speache, wherewith daily practise and custome, wonteth to receaue, salute, & name in our owne country, all sortes and kinds of people, and in all our familiar communicatiō with men, let vs vse the same. And notwithstanding the Admerall (as peraduenture the maner of his time was suche) in his talke with Peter the King of Aragon, did many times : Thou him : Let vs yet saye to our King : Your maiestie : and your highnes : as well in speache as in wryting . And if they haue followed the vse of their time : then let not vs breake the fashions of ours. And these doe I call Duetifull Ceremonies, bycause they proceede not, as we would, or of our free willes : but are layde vppō vs by the Lawes : I meane, Common custome.

And in suche things, as carry no euill meaning in them, but rather some face of courtesie : reason would and commaundeth, vve shoulde rather

Manners and behauour. 47

rather obserue common Custome, then dispute and lay the lawe for them.

And albeit, to kisse in shewe of reuerence, of very right appertayneth to the reliques of Saints and there holy matters: yet if it bee the maner of your country, at parting, to say: Signori, Io vi bascio la mano. Or: Io son vostro seruidore: Or els: vostro schiauo in cate-
I kisse your hande: I am your seruante your slave in c'ayne.
na: you must not disdaine it, more then other. But, In farewelles and wrtings, you must salute and take leaue, not as reason, but as custome will haue you: and not as me wont in times past, or should doe: but as men vse at this day: for it is a chorlish maner to say: V What greate gentleman is he I pray you, that I must master him: Or: is he becom master parson, that I must kisse his hands? for he that is wont to be (Sird) and likewise (Sirreth) other: may thinke you disdaine him, and vse some outrage vnto him, when you call him to his face, by his bare name, and giue him no addition.

And these termes of Seignory, seruice, & duetye, and such other like vnto these, as I haue sayde: haue lost a greate parte of their harshnes, and (as hearbes long steeped in the water) are sweetened, and made soft and tender, by reason of much speache in mens mouthes, and cōtinuall vse to speake them.

So that we must not abhorre the, as some rude and rusticall fellowes, full of foolish simplicitie, doe: that would fayne beginne the letters we write to Kinges and Emperours after this sort. v3. Yf thou and thy children be in healtie it is well: I am also in healtie: saying, that suche was the beginning of the letters, the Latins did write to the magistrates of Rome. If men should liue by their measure, and go backe to those fashions and manners, our first fathers dyd vse: the worlde the by litle and litle, would come so about, that we should feede vppon acornes againe.

Vanitie and
pryde.

Respect of
country.

And in these Ductifull Ceremonies, there be also certain rules and precepts, we must obserue: that wee may not bee touched w Vainesse and Pride. And first of all, wee must consider the country where wee doe liue. For all customes be not currant a lyke in all countreys. And peraduenture that which they vse in Naples, which is a Citie replenished with gentlemen, of good houses and Lordes of greate power, were not so fitte for Florens and Luke: which are inhabited, for the most part, with Merchants and plaine gentlemē, without any Prince, Marques, or Barone amongst them. So that the braue and Lordelike manners of
the

Manners and behaviour. 49

the gentlemē of Naples transported to Florence: Would be but waste, and more then needes: like a tall mans gowne cast ouer a Dwarfe: as also the manners of Florence shoulde be to pinching and straitte, for the Noble natures and mindes of the gētleme of Naples. And although the gētleme of Venice, vse great embracings and entertainementes amongst themselves, and favoure without measure the one on the other, by reaso of their offices, degrees and fauours they looke to finde when they meete and assemble and choose their officers: yet for all this, it is not conuenient, that the good men of Rouigo, or the Citizens of Asolo, should vse the lyke solēnities, embracings and entertainemēts one to another, haueing no such kinde of cause amongst them: Albeit all that same countrie (if I be not Deceiued) is false a litle, into these kinde of follies, as ouer carelesse and apt inough by nature, or rather learning those maners of Venice their Lady and Mistris: because Euerie man gladly seeketh to tread the steps of his better: although there be no reaso for it.

Moreouer we must haue a regarde to the time, to the age, and the condition of him, to whom we vse these ceremonies, and likewise respect our owne calling: and with

Time, age, condition & calling must be respected.

men

men of credite maintaine them: but to men of small account cut them of cleane, or at least, abridge them as muche as wee may, & rather giue them a becke the a due garde: which the courtiers in Rome can very well skill to doe.

In what case
Ceremonies
be cumber-
some,

But in some cases these Ceremonies be very combersome to a mans busines, and very tedious: as, Couer your head, sayes the Judge, & is busied to causes, and is scant of time to dispatche them. And this fellow so full of these Ceremonies, after a number of legges and shufflinge curtesies, answers againe: Sir I am very well thus. But sayes the Judge agayne, Couer your head I say. Yet this good fellow turning twise or thrise to & fro, making lowe conges downe to the grounde to muche reuerence and humilitie, answers him, still: I beseeche your worship, let me doe my ducie. This busines and trouble lasteth so long, & so muche time is trifled: that the Judge might very nere haue dispatched all his busines within that space. Then, although it be euery honest mans parte, and the duety of euery manner body, to honour the Judges, and me & be called to worship & honour: yet, where time wyl not beare it: it is a very troublesome thing to vse it, and it must be eschewed

Manners and behaviour. 51

ed, or measured with reason.

Neither be y^e self same Ceremonies s^emely for young mē, respecting their Age: y^e ould mē doe vse together. Nor yet can it become men of meane and base condition, to vse the very same, y^e gētle mē & greate men may vse one to another. And it were marke it well, we shall find, y^e the greatest, y^e best men, & mē of most valour, doe not alwayes vse y^e most Ceremonies thē selues, nor yet loue nor looke a mā should make many goodly curtsies vnto them, as men that can ill spend their thoughts one matters so vaine.

Neither must handy crafts men, nor mē of base condition, buisie thē selues to much, in ouer solemne Ceremonies to greate men, and Lordes: it is not lookt for in suche. For they disdaine them, more then allowe thē: because it seemes that in such, they seeke & looke, rather for obedience and duetie, then honour. And therefore it is a foule faulte in a seruāt, to offer his master his seruice: for he couⁿts it his shame, & he thinks the seruāt doth make a doubt, whether he is master or no: as if it were not in him to imploy him, & cōmaū^d him too. These kinde of Ceremonies would be vsed frankly. For, V What a man dothe of duetie, is taken for a debte, and hee finds him selfe litle beholding to

H.ii.

him

him that doth it. But he that dothe more, then he is bound to : it seemes he parteth with somewhat, and that makes men to loue him, and to commende him for a liberrall man. And I remember mee well, I haue hearde it sayde, that a worthy Gracia a greate versifier, was euer wont to saye : that He that could skill to entertaine men with a small aduventure, made a greate gayne.

Thou shalt then vse youre Ceremonies, as the tailer shapes his garments, rather to large then to litle : but yet not so, that hee cutteth one hose large inough to make a cloke. And if thou doe vse in this point, some litle gentle behauiour, to suche as be meaner then thy selfe : thou shalt be counted lowly. And if thou doe asmuche to thy betters : thou shalt bee sayde a Gētlemā well taught, and courtious. But hee that dothe herin to muche, and is ouer lauish, shalbe blamed as vaine and light : and perhaps worse thought of too : counted a busie body, a fidgeting fellowe, and in wise mens sight, a flatterer : which vice, our elders haue called, (if I doe not forget me) Dowble Diligence. And there is no faulte in the worlde, more to bee abhorred, or þ worse beseemes a gentleman, then this. And this is the thirde maner of Ceremonies, which
 simplie

Manners and behauiour. 53

simply proceedeth of our owne will, and not of custome.

Let vs the remeber, that Ceremonies, (as I haue alwayes sayd) were not so necessarie by nature, but a man might doe well inough without them: As for example, our coutrie liued (it is not long since) in maner cleane without any. But other mens diseases haue infected vs, with these infirmities and many mo. So that, custome and vse obserued: the rest that is more, is but waste: and such a sufferable leeing, as if it be more in deede then is in vse, it is not only vsufferable, but forbidden: and so vppon, the matter, a cold and vsauourie thing to noble mindes, that cannot brouse vppon shrubbes and shewes.

And you shall vnderstand, that trusting my owne skill but little, in wytyng this present treatise: I thought good to consult with many, and to take the Iudgement of better learned men then my selfe. And this in my reading I finde. There was a King, they call him Oedipus: being banished and driuen out of his countrie (vppon what occasion I know not) he fled to King Theseus at Athens, the better to saue him selfe and his life, from his enemies, that mainly pursued him. This Oedipus now

Oedipus.

Theseus.

H.iii.

comming

comming before the presence of Theseus, by good chaūce hearing his daughter speake, (whome he knew by her voice, for he was blind and could not beholde her with his eyes) he was so presently stricken with ioy, that, not tarying to doe his allegeaūce and ductie to the king, he did presētly embrace, & make much of his daughter before him: his fatherly affection so led him, and rulde him so. But in the end finding his fault, and better aduising him selfe of his doings: he would needs excuse it to Theseus, & humbly prayd his grace to pardon his folly. The good and wise king, cut of his talke, and bad him leaue his excuses, and thus saide vnto him: Comfort thy selfe Oedipus, and bee not dismayd at that thou hast done. For I will not haue my life honoured with other mens woordes, but with my owne deedes. **which** sētēce a man should haue alwaies in mind.

And albeit men be well pleased, that mē doe giue them worship & honour: yet when they find them selues cuningly courted, they be soone weary of it, and also disdaine it. For these glauerings, or flatteries I should say, to amend their knauntries & falsehoodes, haue this fault withall: that these glauering fellows doe plainly shewe, they count him, whome they court in this sorte,
but

Manners and behauour. 51

but a vaine, and arrogant bodie, an asse of grosse capacitie, and so simple, & it should be an easie matter to bayte him and take him too. And these Vaine and Curious Ceremonies, besides that they be superfluous: so they beare with all a shape of flattery, so slenderly couered, that euery man doth opely see them, and know them plaine: in suche sorte, that they that doe them, to the end to make a gaine, besides that ill that is in them, wherof I spake before: shewe them selues also, gentlemen ill taught, without good maner or any honest fashion.

But there is another sorte of Ceremonious people, who make it an arte and merchandise, and keepe a booke and a reconing of it. One these men (they say) they must smile, on such men they must laughe: and, & better man shall sit in the chayr, and the other vppon a lowe stoole: which superstitious Ceremonies, I beleue, were transported out of Spaine into Italic. But our country, hath geuen them but colde entertainment, and as yet they haue taken but slender roote here: for this precise difference of worship, and gentry, is not liked of, with vs. And therefore it is but ill maner, for a man to make him selfe Iudge, which is the better man.

H.iii.

But

But it is much worse for a man to make a sale of his Ceremonies and entertainments, (after y^e maner of harlots) as I haue seene many gentlemen doe in the court, geuing good wordes and faire countenaunces for a rewarde and recompence, of the goods and the tyme, their seruants haue spent in their seruice.

And sure they that take a pleasure to vse ouer many Ceremonies, more then neede: shewe they doe it vppon a lustines and brauery, as men that haue nothing elles in the of any valour.

And bycause these follics are learned to ease inough, and carry withall a litle fayre glose in shewe: they bestowe all their whole mindes none other waye. But graue matters they can not abide to weelde, as things to farre aboue their reache: and coulde finde in their harts to dwell in these toyes and tryfles, as men whose capacitie conceiue nought of Importaunce: like tender mylkesops that can beare no brūt: or that, beside a glorious outside, haue not mettall inough in the to abide a flea byting. And therfore, they could wishe it worse: that these entertainments and acquaintāce with mē, should go no further then the first sight. And of these there bee an infinite number

number.

And some againe be so full of words, and abound so much in curious gestures to couer and hyde the defects and faults of their treacheries, and their vile & base natures: For they see, if they should be as bare & rude in their words, as they be in their deeds & their doings, men would in no case abide them. And to saye a trueth, you shall finde y^e out of these two causes, drawe most men one, to vse these wast and needles Ceremonies, and nothing els: which lightly most men cannot away withall, because they be hindered by them, & their meanes, to liue as they would, and lose their libertie: whiche a man dothe preferre aboue any thing els.

We must not speake yll of other men, nor of their doings: althoughe it plainly appere, that men do willingly be good eare to heare it, as easily moued therto, by y^e nature of malice and enuy, that pynes at our Neighbour's prosperity and rising to worship & honour: for at length men will eschewe the acquaintaunce of Slauderous people, as much as they shunne the Oxe, y^e gozeth with his horns, or strikes wth his feete: making their reckoning, that what they tell them of vs, as muche they will tell

Slaundering.

vs, of them.

Quarreling.
Wrangling.
Ouerthwar-
ing.

And some ther be, that so quarrel at euery word, question, and wrangle, that they shew they haue litle skill in other mens natures: for, Euery man desireth the victory should go one his syde: and hates it as much, to be mastered in words, as to be vanquished in any other acte that he dothe. **So** he willfully to ouerthwart a man, it worketh no Loue and good vvill: but rather displeasure, rancoure and malice. And therfore, he that sekes to be well thought of, and would be taken for a plesant and good Companion, must not so redily vse these speeches: It was not so: And, Nay: it is as I tell you. I wil lay a vvager vvith you: But he must rather take payns, to apply himself to other mens minds cōcerning such things, as haue matter of small importaunce: Bycause the victorie, in such cases, is dangerous: for, the gaigninge the cause, in tryking questions, doth often loose the Loue of a faithfull friend. And men are so farre out of loue & liking, of such hot fellowes: that they will by no meanes growe acquainted with suche, least they be dyuen euery howe to bralle, to chide, and to fighte with them for it. And suche kinde of people doe
pur.

Manners and behaviour. 59

purchase these names : Maister Vniciguer- Conquerour.
ra : Dr, Sir Contraponi : Dr, Sir Tuttesalle: Quethwarres.
And sometime : il Dottor sottile. Know all.
The subtle
Doctour.

And if you chaunce otherwhile, to be intrated of the cōpany to speake your mind: I would haue you doe it after a gentle sort, without shewing your selfe so greedie to carry the bucklers away, as if you would eate them vp for haste . But thou must Leauē to euery man his parte: And bee it right or vvronge, consent to the minds of the most, or the most importunate: and so leauē the fielde vnto them : that some other, and not your selfe, may beate and sweat, and chace in the winning of the cause. For these quareulous contentions, bee foule and ill fauoured fashions for gentlemen to vse: and they get them ill will and displeasure of all men for it: and they bee vncomely for their owne vnseemelines, which of it selfe offendeth euery good honest minde, as it may chaūce you shall heare hereafter.

But the common fault of men is such, and eche man is so infected with this selfe loue and liking of him selfe : that he hath no respect or care to please any man
ells.

I.ii.

And

Counceling
and reprobuing

And to shewe them selues fine headed, of muche vnderstanding, and wise : they counsell, reprove, dispute, and bialle, to daggers drawing, and allowe nothing els but that they say them selues.

To offer aduyse vnrequested : what is it els but to vaunt youre selfe wiser then he is, whom you do counsell: nay rather, it is a playne checke to him, for his Ignorance and folly. And therfore, you must not do so, with all your acquaintance generally : but only with your very friendes, or suche whō you are to gouerne & rule: or els, whē a man hapely standes in daunger & perill, how muche a strainger so euer he be. But in our common Acquaintance and conuersation, Let vs not busy our selues, and medle to muche vwith other mens doings. In which fault many doe fall : but most of all, the men of least vnderstanding. For, Men of grosse apacities, consider but litle: And they take no longe time to Debate with them selues, as men that haue litle busines to doe.

He that coun-
selleth hath
euer a good
conceite of
him selfe.

But how so euer it be, hee that offereth and geueth his counsell : geues vs to thinke, hee hathe this conceite of him selfe: that all the witt is in him,
and

Manners and behaviour. 61

and other poore men haue none at all.

And sure there bee some, that stand so muche in conceite of their wit: that they will be in maner, at warres, with him, that wil not follow the counsell they giue them. And thus they will say. Very vvell: a poore mans counsell vvill not be taken: suche a one vvill doe as he list: suche a one geues no heede to my vvordes. As though there were not more Arrogancie in thee, that sekest to bring a man to followe thy Counsell: then there is in him, that followes his owne aduise.

And they doe also make the like fault, & take vppon them to reprove and correct mens faults, and to geue a definite sentēce in all things, and lay the lawe to all men. Reproving and correcting of fault Suche a thing would not be done: You spake suche woordes: Doe not so: say not so: The wine that you drinke is not good for you: but would bered vvine. You should vse suche an Electuarie, and suche pilles: And they neuer leaue to reprove and correct. And let vs passe that ouer, that other while, they busy them selues so much, to purge other mē's grounds: that their owne is ouergrown, and full of thornes and nettles. For it is a meruailous payne vnto them, to heare one that syde.

And as there be few or none, whose mīds

can frame, to spend their lyfe with a Physicion, a Confessour, and muche lesse a Iudge that hath iurisdiction and power to controule and correct all criminall faultes: so is ther not one, that can take any pleasure to lyue, or make himself familiar with suche Censors: so hard, and seuer. For, euery man loueth libertye: and they woulde robbe vs of it, and get to be our masters. So that it is no good māner to be so redye to correct and giue rules vnto mē: we must geue Scholemasters and Fathers leaue to do that. And yet that notwithstanding, experience doth shewe, the childeren and scholers both, do often hide them selues from them, you see.

Scornes and
Scoffes.

Do not allow, that a man should scorne or scoffe at any man, what so euer he be: no not his very enemy, what displeasure so euer he beate him: for, it is a greater signe of contempt and disdaine, to scorne a man, then to do him an open wrong: forasmuch as wrongs may be done, cyther of choler, or of some couetous mynde or other. And ther is no mā will take a displeasure with that, or for that, he doth not set by: nor yet couet that thing, he doth altogether contemne.

So that, a man doth make some accōpt of him

Manners and behauour. 63

him he dothe wronge: but of him that he scoffes and scoznes, he makes no rekening at all, or as litle as may be.

And the Nature and effect of a scorne, is properly to take a contentation and pleasure to do another man shame and villany: though it do our selues no good in the world. The Nature of a scorne or a scoffe.

So that, good maner & honesty, would vs beware we scozne no man in any case: where in they be much to be blamed, that reprove men those blemishes they haue in their person, eyther in woordes, as Master Forese da Rabatta did, laughing at the countenance of Master Giotto: or in deedes, as many doe, counterfeting those that stutter, haulte, or be crookte shoulderd. And likewise, they that scoffe at any man, that is deformed, ill shapen, leane, litle, or a dwarfe, are much to be blamed for it: or, that make a gybing and iesting at such follies as another man speaketh, or the woordes that escape him by chaunce: and with all, haue a spoyle and a pleasure to make a man blush: all these spitefull behauiours and fashions, worthely deserue to be hated, and make them that vse them, unworthy to beare the name of an honest gentleman.

Bocc, Nouel. 5.
Gior. 6. fo.
297.

And such as vse to iest at a man, be very lyke vnto these: I meane them that

I.iii.

haue

Mockes.

Difference be
tween a scorne
and a mocke

haue a good sport to mocke and beguile me,
not in spite or scorne, but on a meriment a-
lone. And you shall vnderstand, There is
no difference betweene a scorne and a mocke:
but the purpose alone and intent a man hath, in
the meaning the one the other. For a man
mockes and laughes otherwhile, in a sport
and a pastime: but his scorne is ever in a
rage and disdain. Although in common
speache and wytyng, wee take the one
woorde sometyne for the other. But He
that doth scorne a man: feeleth a contentation
in the shame he hath done him: And hee that
doth mocke, or but laugh: taketh no con-
tentation in that he hath done: but a sport,
to be merry & passe the time away: where
it would be, both a greefe and a sorrow, per-
chance, vnto him, to see that man receaue
any shame, by any thing he said or did vnto
him.

And althoughe I profited litle, in my
Grammar in my youthe: yet I remember
that Mitio, who loued Aeschines so much,
that he him selfe had wonder at it: yet other
while, toke a sporte & a pleasure to mocke
him: as when he said to him selfe: I will
go to giue him a mocke: so that, I must in-
ferre, that the selfe same thing, done to the
very selfe same body: according to the in-
tent

Manners and behaviour. 65

tent of him that doth it, may be eyther a mocke or scozne.

And bycause our purpose, cannot be plainly knowne vnto other men: it shall not be good for vs to vse such parts, as bring men in doubt and suspicion, what our intent and meaning is in them: but rather let vs eschewe them, then seeke to be counted Jesters. For, It many times chaunceth, in boording and Iesting, one tackes in sporte, the other strykes againe in earnest: & thus from playing, they come to fraying. So, he that is familiarly mockte in pastime, recons it, otherwhile, to be Done to his shame & dishonour, and therat he takes a disdain. Besides this, A mocke is no better, then a deceyte. And naturally, it greueueth euery man to erre and be deceyued. So that, many Reasons ther be to proue, That He that seekes to purchase goodwill, and be well thought of: must not make himselfe to cunning in mockes and Iestes.

It is very true, we are not able, in no wise, to leade this paineful lyfe, altogether without some pleasure and solace: And bycause Jestes do geue vs some sporte, and make vs merry, and so consequently refresh our spirits: we loue them that be pleasant, merry conceited, and full of solace.

R.i.

So

So that a body would thinke, I should rather persuaide the contrarie : I meane, I shoulde say : It is conuenient and meeete in company, to vse prety mockes, and otherwhile some Iestes and taunts. And without doubt, they that can sint after a friendly and gentle sort, be muche more made of, and better beloued then they that cannot skill or haue no wit to doe it. Howbeit, it is needefull in this, to haue a respect to many thigs.

And forasimuche as it is the intet of him that doth Jest: to make a sport and pastime at his faulte, whome he doth loue and esteeme, and of whom he doth make more the a commo account: it must be well lookte to, that the fault, wherin his friend hath fallen, be suche, as he may sustaine no slander or shame, or any harme by any talke or Jests he makes vppon it: otherwise, his skill doth ill serue him, to make a good difference betweene a pleasaunt Jest, and a very plaine wronge.

Brice Nouel. 8
Gior. 9. fo. 430

And there be some men, so short & so testy, that you must, in no wise, be merry, nor vse any iesting with them. And that can Biondello well tell, by Mayster Philippo Argenti in the gallery of Cauiccioli.

No iesting
in matters of
weight or of
shame.

And moreouer, It cannot be good to ieste in matters of weite, and muche lesse in matters of shame. For, men will weene that wee haue a good sporte (as the common saying

Manners and behaviour. 67

is) to bragge and boast in our euill: as it is said, the Lady Philippe of Prato, tooke a singular pleasure and contētation in the pleasant & pretty answer she made, to excuse her loose and wanton life. And therefore, I cannot thinke that Lupo of Vberti did any thing extenuat or lesse his shame: but rather increase it greater, by the Jeste that hee made to excuse his faulte, and qualifie the opinion of his cowardly minde. For, where he might haue kept him selfe safe without daunger in the castle of Laterin, wherein he was besieged round about, and shutte vp: hee thought hee had plaide the man good inoughe, in that hee could say at the yealding it vp: that A wolfe doth not loue to be besieged and shutte vp. For, where it is out of time for to laughe, there to vse any Iestes or daliaunce, it hath a very colde Grace.

Bocc. Nouel. 7
Gior. 6. fo.
294.

Lupo is the
proper name
of a man as
well as a
wolfe.

And further, you shall vnderstand, there be some Iestes þ bite, & some þ bite not at all. For the first sorte: let þ wise counsell that Lauretta gaue for that point, suffice to teach you: That Iestes must bite the hearer like a sheepe, but not like a dogge. For if it pinche, as the byte of a dogge: it shalbe no more a Ieste but a vvronge. And the lawes almost in all countries, will, that who saith

Bocc Nouel. 3
Gior. 5. fo. 288
Iestes and
Taunts.

any villanie vnto a man, shalbe greuously punished for it. And, perchance, it were not amisse, to prouide with all, some sharp correction for him, that should byte in way of iesting, beyond all honest measure. But gentlemen should make account, that the lawe that punisheth wronges, extendeth as farre to iestes, and that they should seldome or very easily nyp or taunt any man.

And besides all this, you must vnderstand, that a iest, whether it bite, or bite not, if it be not fine & full of wit, men take no pleasure at al to heare it, but rather are wearied with it: or at least wise, if they doe laughe, they laughe not at the iest, but at the iester him selfe, that brings it forth so colde.

And by cause, Iestes be no other thing but deceites: and deceite (as a thing that is framed of iubtilenes & craft) cannot be wrought but of men, that haue fine and redy wittes, and very present: therefore they haue no grace in men that be rude, and of grosse vnderstanding: nor yet in them alwayes, that haue the best and floweing wittes: as, peraduenture, they did not altogether becōe Master John Boccaccio.

But fautes and Iestes be a special redines and aptnes of wit, and quicken the motions of the minde: wherefore they that haue

Manners and behaviour. 69

haue discretion, doe not in this point, consider their will, but their disposition of nature: and after they haue once or twice tried their wittes, and finde them unfit for suche purpose: they leaue to labour them selues any further in that kind of exercise: that it may not chaunce vnto them, that hapt to the knight of the lady Horetta. Bocc. Nouel. 2. Gior. 6. fo. 187. And if you looke in to the maners of many, you shall easily see, this that I tell you is true: I say, that To Iest or to taunt, is not currant with euery man that will, but onely with them that can. And there be many that for euery purpose, haue in their mouth redy, many of these wordes, which wee call Bisticcichi: that haue no maner of sense or meaning in them. And some, that vse very foolishly and fondly to chaunge Sillables into woords. And some you shall heare speake and make answer, otherwise the a man would lightly looke for, without any wit or pleasure in the world in their talke. And if you doe aske them, Doue e il signore: they answer againe. Doue egli ha i piedi: and likewise. Gli fra vnguer le mani con le grascia di signore Giouan Boccadoro. Doue mi manda egli? Ad Arno. Io mi voglio radere, Sarebbe meglio rodere. Va chiama il Barbieri. Et perrhe non il Barbadoro manie. Bycause these speeches haue no grace in our English tongue, I leaue them in the Italian. But our tongue hath such absurd iests as plentifully as any other tongue. All which be to grosse, to rude,

k.iii.

and

Bacc. Nouel.
10. Gior. 5. 10.
281.

and to stale : and such were almost, all the
pleasaunt purposes and iestes of Dioneo.

But I will not take vpon me at this
tyme, to discoure of the best and the worst
kinde of iestes, what they be: aswel for that
other men haue wzitten treatises therof
much more lernedly and better the I can:
as also, bycause iestes & tauntes, haue at
first sight, a large and sure prooofe of their
grace or disgrace : such, as thou canst not
do much amisse in this point, wout thou
stand to much in thy owne conceyte, and
think to well of thy selfe: for where the iest
is pretie and pleasaunt, there a man straite
is merry, and shewes a liking by laughig,
and makes a kinde of admiration of it. So
that, where the company geues foorth no
liking of thy sportes and conceites, by their
mirthes and their laughing : hould thy
selfe still then, and iest no more. For it is
thy owne faulte thou must think, and not
theirs that do heare the : forasmuch as the
hearer, as it were allured, with the redye,
pleasaunt, and subtile answers or que-
stions (do what they can, will they or nill
they) cannot forbear their laughing, but
laughe in spyte of their teeth. From whom
as from our right & lawfull Iudges, wee
must not appeale to our selues.

Neither must a man, to make other men
merie, speake foule and filthie wordes, nor

Manners and behauiour. 71

make illfaouored gestures, distorting his countenance, & disfiguring his bodie. For, No mā should, for other mēs pleasures, dishonest & dishonour him self. It is an arte for a Juggler & iester to vse: it doth not become a gentleman to do so. We must not then, imitate y cōmon and rude behauiours of Dionco. Madonna Aldruda Alzate La coda.

Bocc. Nouel.

10. Gior. 5. fo.

281.

It is the beginning of a lōg.

For we must not cōterfet our selues to be fooles & vnsauorie doltes: but as time & occasiō serueth, tell sōe pretie tale or sōe news, neuer heard of before, he y cā: & he y cānot, let him hold his peace. For, these be y partes of y wit: which, if they be sodain & prety, giue a prooffe & a shew of y quicknes of y wit, & the goodnes of y maners of him y speaks thē: which thing doth verie much please men & makes thē our louers & friends. But if they be otherwise, they woorkē thē a cōtrary effect. For, a mā would weene the asse would play his parte: or y sōe hody dody & loubberly lout would friske and daūce in his doublet. There is another plesāute kind of cōmuni-

Long talke & discourte.

catiō: & y is whē y pleasure & grace doth not cōsist in one merrie cōceite alone, but in lōg & cōtinued talke: which would be well disposed, wel vttered, & very wel set forth, to shew y maners, y fashiōs, y gestures & behauiours of thē we speke, of so properly & liuely,

R.iii.

ly, as,

as y hearer should think that he heareth the
 not rehearsed, but seeth them with his eyes
 do those very thigs he heares them to speak
 of: which be very well obserued by the gen-
 tlemen and gentlewomen both, in Boccace:
 although yet otherwhile (if I be not decei-
 ued) they do affect and counterfet, more the
 is lightly for a gentleman or gentiewoman
 to doe, like to these Comedie Players. And
 to doe this well, you must haue the matter,
 the tale, or the story, you take vppon you to
 tell, perfect in your minde: and woordes so
 redy and fit, that you neede not say in the
 end: That thing, and tother thing: This man,
 what doe you call him: That matter, helpe me
 to terme it: And, remember what his name is.
 For this is iust the trot of the knight of
 the lady Horetta. And if you doe reherse
 any chaunce, in which there be many spea-
 kers: you must not say: He said and he aun-
 swered: bycause this worde (He) serueth for
 all men. So that the hearer that harkens
 vnto it, is easily deceiued, and forgets whōe
 you meane. Then, It behoues them that dis-
 course matters at length, to vse proper names, &
 not to chaunge them after.

And more ouer, a mā must beware that
 he say, not those things, which vnsaide in
 silence would make y tale plesant inoughe,
 and

Bocc. Nouel.
 1. Gior. 6. fo.
 287.

Manners and behaviour. 73

and, peradventure, geue it a better grace to
leauē them out. As to say thus. Such
a one, that was the sonne of such a one, that dwelt
in Cocomer streete: do you not knowe him? he
married the daughter of Gianfigliuzzi, the leane
scragge, that went so much to Saynt Laraunce.
No: do not you know him? why: do you not re-
member the goodly strayght old man that
ware long haire dovvne to his shoulders? For
if it were nothing materiall to the tale,
whether this chaunce befell him, or him:
all this long babble, and fond and folishe
questiōs, were but a tale of a Tubbe: to no
purpose, moze then to weary mens eares
that harken to it, and long to vnderstand
the end. As peradventure our Danc
hath made this fault otherwhile, where he
sayeth:

And borne my parents were of yoare in Lūbardie,
And eke of Mātuaes soyle they both by cōtry be.

For, it was to no purpose, whether his
mother were bozne at Gazuolo, or ellis at
Cremona.

But I lerned once of a straūger, a Rethori-
cian very lerned, a necessarie lesson cōcern-
ing this point: that Men must dispose and
order their tale, first vvith by names, and then

Li.

rehearse

rehearse them (as neede is) that be proper. For, the bynames alwayes beare the respect of the persones qualitie: but the other are to be vsed at the fathers Discretion, or his whome they concerne.

Bocc. Nonel
Gior. 1. fo. 41.

And therfore, that bodie whome in your thought and imagination to your selfe, you doe conceiue, might be Lady Couetousnes her selfe: in speache you shall call Maister Erminio Grimaldie: if suche be the common opinion, the countrie hathe of him. And, if there be no man in place where you dwell, so notoriously knowne as might serue the turne fit for your purpose: you must then imagine the case further of, and set him a name at your pleasure. It is very true, that VVith much greater pleasure we harken, and better beholde (as it were with our eyes) what soeuer is told vs of me of our acquaintāce, if the matter be suche as toucheth their maners: then what vve doe heare of straungers and men vnknowne vnto vs. And the reason is this: when we doe knowe, that suche a man is woont to doe so: we doe easily beleeeue, he hath doone so indeede: and wee take as much knoweledge of him, as if wee were present: where it chaunceth not so with vs, in the case of a straunger.

Our

Manners and behauiour. 75

Our vvordes (be it in longe discourses or other communication) Must be so plaine, that Words would all the companie may easily vnderstand them: be plaine. and withall, for sounde and sense they must be apt and sweete. For if you be to vse one of these two wordes: you shall rather say, Il ventre: then L'Epa. And where your country speache will beare it, you shall rather say: La Pancia, then L'Ventre: Or, il Corpo. For, by these meanes you shalbe The, Bellie.
The Lyuer.
The Paunche.
The Bellie.
The Bodie. vnderstoode, and not misse vnderstoode, as we Florentines say, nor be darke and obscure to the hearers. The which thing our Poet, meaning to eschewe: in this very woorde it selfe (I beleue) sought to fide out another, not thinking muche of his paynes (bycause it lyked him wel) to seeke farre to borrow it els where. And sayd:

Remember hovv the Lorde
a man vvas fayne to be,
For mans offence and sinne in Cloy-
ster of virginie.

And albeit Dant the learned Poet, did set
by suche kinde of rules: I doe not think yet,
a mā should allow well of him in doing so.
And sure, I would not coucell you to make
L.ii. him

him your Maister in this point, to learne A
Grace: forasmuche as he him selfe had none.
For, this I finde in a Chronicle of him.

This Dant, was somewhat proude for his knowledge, scorne-
full and disdainfull, and muche (as Philosophers be) without
any grace or courtesie: hauing no skill to behaue him selfe in
company.

Old woordes
out of vse,

Gergo is a ve-
ry doubtfull
manner of
speache, as it
were in Rid-
dles: and very
ambiguous.

But to come to our purpose againe: I
say, our speache must be plaine: which will
be easie inough to doe: if you haue wit to
choose those wordes that be naturally bred
in our soyle: and with all not so olde wth Age,
that they are become rotten and withered:
and as ouerworne apparell, least of and
cast a side. Als, Spaldo, and Epa, and Vopo,
and Sezzaio, & Primaio. And moreouer, the
wordes you shall vse, must haue no double
vnderstanding, but simple. For by coupling
suche wordes together: wee frame that
speache that is called Aenigma. And to
speake it plainer in our owne language, we
call it Gergo. Als in this verse:

Io vidi vn che da sette passato
Fu da vn canto all' altro trapassato.

Apt wordes
and proper.

Againe, our wordes would be, (as nere
as they myght be) aptly and properly appli-
ed to that thing we go about to deliuer, &
as

Manners and behaviour. 77

as little as may be, common to other matters: for, in so doing, a man shall weene, the matter it selfe is openly laide before him: & that it is not exprest with wordes, but pointed forth with the finger. And therefore we may more properly say: A man is known by his countenance, then by his figure or counterfet. And Dant did better expresse the matter, when he saide.

Dant. 23. Infer.

The weightes
That peize the weight doe make the balace creeke,
Then if he had saide
Crie out and make a noise.

And it is a more proper and peculiar speache to say, The shiuering of an ague, then to call it The colde. And flesh that is Tadie, to terme it rather, Fatte: then Fulsome.

There be some wordes more in this place to like effect, which I meane not to stande vppon now: by cause our Englishe tongue cannot handsomely deliuer their perfect meaning. For the Italians haue (as we haue, and all other Countreies els as well as wee) certaine peculiar wordes and termes so naturally and properly their owne, as it is not possible to expresse them aptly and perfectly in any other Language. And therefore the Author him selfe, fearing, or knowing as much in the sense of these wordes,

L.iii.

which

which he hath inferred in this place (as it were preventing a blame) in maner excuseth and speaketh asmuch as I say, as the matter it selfe that insueth doth shewe. For, the Author him selfe following his purpose saith thus:

I am vvell assured, if some straunger should, vnhappely for my credite, hit vpon this treatise of mine: he vvould laughe mee to scorne, and say that I taught to speake in riddles, or els in Ciphers. For as muche as these vvordes, be almost so properly our ovvne, that other countries haue no acquaintance vvith them: or, if they vvould vse them, yet they cannot tell hovv to vnderstand them. For, vvho is it that knowves vvhat Dant ment in this verse:

Dant. 28.
Infer.

Gia veggia per Mezzul perdere o Lulla.

Sure, I belecue no man ells but vve that are Florentines can vnderstand it. Notvvithstanding, for any thing that I haue saide, if there be any fault in this text of Dant: it is not in the vvordes. But, if he haue faulted, it is rather in this: that (as a man somevvhat vvilfull) he vvould take vpon him, a matter harde to be vttered in vvordes, and peradventure vnpleasaunt to heare: then that he hath exprest it ill.

Manners and behauour. 79

It is not then for a man to vse any talke, with him that vnderstandeth not that language you talke vnto him. For yet, because a Douche man vnderstandes not the Italian tounge, must wee (for that cause) breake of our talke, to holde talke with him, to make our selues counterfets, as Maister Brufaldo did, and as some other be woont, that fondly and coldly, without any grace, thrust them selues in to Chat in their language with whome they talke, what so euer it be, and chop it out euery worde preposterously. And many times it chaunceth, the Spaniard talkes Italian with the Italian, and the Italian babbles againe in a brauery and gallantnes, the Spanishe tounge with the Spaniard. And yet, it is an easier thing to know, & they both talke like strangers: then to forbear to laugh at the folish follies that scape them both in speache. Let vs not therfore vse our forreigne language, but vwhen it is needefull for vs to be vnderstoode, for some necessitie or other, that appertaineth vn to vs: And in common vse, vse our owne tounge, though not altogether so good: rather then a forreigne language, better then our owne that is naturall vnto vs. For a Lumbarde shall speake his owne
L.iii tounge,

Talke in a
forreigne
Language.

80 Galateo, of

tounge more aptly (which is, notwithstanding, but base and barbarous) then he shall speake the Tuscan, or other language: euen bycause he hath not so redily, so proper and peculiar wordes, although he studie much for them, as wee our selues that be Tuscans.

But yet, if a man haue a respect to them with whome he talkes: and for that cause forbear & leaue out those singular wordes, (which I haue spokē of) and in steed of the vse the generall and common: his talke, by suche meanes, shall haue the lesse pleasure & Delight.

Woordes
that haue no
honest mea-
ning in them.

Besides this, it becometh euerie honest gentl. man, to eschewe those wordes that haue no honest meaning. And, The goodnes of wordes consisteth either in their sound, or pronouncing: or, in their sense and meaning. For as much as som wordes speake an honest matter, and yet, perchance, there is a certaine vn honest sense perceaued to stand in the pronouncing of the worde it selfe: as Rinculare: which, notwithstanding, is daily vsed of all men. But if a man or woman should speake after this sorte, & at that verie warning doe it in sight of any (I meane shuffle backward vpon their taile) then would the grosenesse of the worde plainlie

Rinculare, is
to drawe back
warde, as I
longe.

Manners and behauiour. 81

plainlie appeare vnto them. But our Pa-
late, throughe Custome and Use, happilie
tasteth þ wine (as it were) and the bestnes
of the sense of the worde, and not þ Dregges
or Aceze.

She gaue the Spanish figge
with both her thumbes at once.

Saith Dant.

But our women, would be much asha-
med to speake so: yea to shiue this ambigu-
ous woord, þ signifieth a worse matter, they
rather say Le castagne. Albeit yet some of
them at vnwares, many times, name that
vnaduisedly, which if another man had
spoken to trie them, would haue made them
blushe to heare that remembred in way of
blasphemie, which makes them women.
And therefore, suche as be, or would be bet-
ter mannered or taught, take good heede
they doe escheue, not only things vnleane
and vn honest, but wordes also: and not so
muche those that be euill indeede, but those
that may be, or doe but seeme to be vnho-
nest, foule & filthie: as some men say these
are of Dant.

She blew large blastes of winde
Both in my face and vnder.

O: els these.

M.i.

I pray

Dant. 25. infer

Fiche, is the
thrusting of
the thumb
betweene the
forefinger:
whiche eyther
for the worde
or the remem-
brance of som
thinge therby
signified, is
reputed a-
mongste the
Italians as a
worde of
Shame.

Potta di me

Dant. 17.
Infer.

I pray thee tell mee vvhether about
the hole doth stand.

And one of the Spirits said.
Then come behinde and vvhether the hole
is, it may be scand.

And you must knowe, that albeit two, or
more wordes, otherwhile chaunce to tell
one selfe thinge, yet the one is more cleanly
then the other. As for example, to say:
She lay vwith him: and she satisfied his desire
vwith her person. For this self same speech, if
it were in other termes, would be too broad
before & too filthie to heare it. And speaking
of Endymion, you may more aptly say: Il Va-
go della Luna: then you can say Il Drudo, al-
thoughe both these wordes doe import and
signifie A louer, and a Friend. And a much
honester speache is it, if you talke of Aurora,
to call, her, Tritons pretty gerle and louer, then
Concubine. And it better becomes a mans
and womans mouth, to call Harlots, vvo-
me of the vvorlde (as Belcolore did, who was
more ashamed to speake it then to doe it)
then to vse their common name: This is
a Harlot. And as Boccace declared y power
of whores and boyes. For, if he had ter-
med the males, by their beastly occupation,
as he termed the women: his talke would
haue byn foule & shamefull. And withall,

Manners and behaviour. 8;

A man must not alone bevvare of ynhoonest and filthie talke. but also of that vvhiche is base and vile, and especially vvhether a man talketh & discourseth of greate and highe matters. And for this Cause, perchance, woorthely some blame our Beatrice, saying:

Base vvords
and Vile.

To passe through the Lethes floud,
the highest Fates vvould blott,
Yf man mighte taste the Viandes suche,
as there dooe fall by Lott,
And not pay firtle a due
repentaunce for his scott.

Dant. 30.
Purgato.

For, in my conceite, these base wordes that come out of the Tauerne, bee verie vntowmely for suche a woorthy discourse. And when a man hath like occasion to speake of the Sunne, it shall not be good to call it The Candell or the Lampe of the world: bycause such wordes do put vs in minde of the Oyle, & the stuffe of the kitchyn. Neyther should a man that is well aduised, say that Sainte Dominicke was Il Drudo della Theologia: Nor yet talke, that the glorious Saintes haue spoken suche base and vile wordes: As for Example to say,

Drudo, signi-
fiethe a lasciuious louer.

And leaue to scratche whereas
the scabs of sinne breake out,

Dant. 22.
Infer.

For they saue of the Dregges, & the filth of the common people, as euery man may easily see.

M.ii.

A gaine

Againe, in your long & large discourses, you must haue þ like cōsideratiōs & cares, & some more: þ which you may more cōmodiously learne of your Maisters þ teache you þ arte, that is commonly called Rhetorike.

Gentle wordes
in Communi-
cation.

And amongst other things, You must accustome your selfe, to vse suche gentle and courtious speache to men, and so sweete, that it may haue no maner of bitter taste. And you shall rather say, I cannot tell how to say it: Thē say: you ar deceiued: Or, it is not true: Or, you know it not. For, it is a courteous and friendly parte to excuse a mans faulte, euen in that very thing, wherein you know how to blame him. And withall, it doth well, to make the proper and peculiar fault of your friend, indifferent and common to you both: and first, to take one piece to your selfe, and then after, to blame and reprove him for it. VVe were deceiued and failed muche: we forgot our selues yesterday to doe so. Although suche negligence & errour, or what soeuer it be: be altogether his fault and not yours. And Restagnone forgat him selfe muche, when he saide to his companions: If your wordes doe not lie. For, A man should not bring another mannes faith and honestie in question and doubt. But, if a man promise you any thing, and doe not performe it: it shall not doe well, for you to

Manners and behauour. 85

say vnto him: You haue lost your credite with mee : without some necessarie cause doe driue you to say so, as to saue your owne credite and honestie. But, you shall rather say: You could not do it: Or, you did not remember to doe it: The, you haue cleane forgotten mee. For, these kinde of speeches, haue some prickles & stinges of Complaint, Anger and Choler. So that, suche as vse them selues to speake suche churlishe and furiushe woordes, are taken for sharpe and sower fellows: & men doe asinuche shunne their acquaintāce: as to thrust them selues vpon thornes and thistles.

And because I knowe som, of this naughtie cōditiō & qualitie: I meane some þ be so hastie and greedy to speake, þ they take not the sense with them, but ouer passe it and runne before it, as the grehound, that doth not pinche by ouershooting his game: therefore I will not spare to tell you that, which may be thought needeles to touche, as a thing to well known: and that is, that You shall neuer speake, before you haue first considered & laide the plot in your minde what it is you haue to saie. For in so doing, your talke shalbe well deliuered and not borne before the time. I trust, straungers will easily beare with this worde: if at least they

Parto & non
Ifconciatura.

Ad.iii.

vouchesafe

bouchsaie to read these triffes of mine. And if you doe not skorne my preceptes: it shall neuer chaunce you to say: vvelcome Maister Agostino, to such a one, whose name is Agnolo, or Bernardo. And you shal neuer need to say, Tell me your name: No, say againe, I saide not well: No, Lorde vvhath doe I call him: No to back and to stutter long together, to finde out a worde, Maister Arrigo: no Master Arabico: Tush, what doe I call him I should say, Maister Agabito. These fonde & foolish behauiours & fashions, paine a man as much to heare the, as to be drawne and haled with cordes.

Voyce and
Tounge.

The voyce would be neither hoarse nor shrill. And, vvhhen you laugh and sporte, in any sorte: you must not crye out and crie like the Pullyc of a well, : nor yet speake in your yavvning. I knowe well it is not in vs, to geue our selues a ready tongue or perfect voyce at our owne will and pleasure. Hee y doth stutter, or is hoarse: let him not alwayes bable and gabbe, and keepe a courte alone: let him rather amend the defect of his tounge with silence, and hearinge: and withall (if hee can) with studie diminishe the fault of Nature. It is an yll noyse to heare a man rayse his voyce highe, lyke to a common Cryer.

And yet I would not
haue

Manners and behaviour. 87

haue him speake so lowe and softly, that he that harkens, shall not heare him. And if he be not heard at þe first time he speaketh, he must speake, the next time, somewhat plainer: but yet, not yoape out aloud, that he make not men thinke he is woode and angry with them: for hee shall doe but well, to rehearse that againe he hath spoken, & men may vnderstand what he said.

Your wordes would be disposed, even as the common vse of speache doth require and not vnsorted, disordered and scattered cōfusedly: as many be woont to doe vppon a brauery, whose maner of talke is more like a Scriuener (me thinke) that readeth in his mother tounge, the Indēture he hath written before in latine: then a man that reasoneth or talketh in his Naturall language: as this for example.

Manner of
Speache.

They drawe by sent of false
and fained steps of truth.

Or if a man should preposterously place
his wordes thus.

Those times did blossomes geue
before their time of soothe.

which maner of speache, may be other-
while allowed in versifiers: but it is vtter-
ly forbidden in common talke.

¶.iii.

And

And, it behoues a mā, not onely to shūne this versifying maner of speache, in his familiar and common discourse, or talke: but likewise eschewe y pompe, brauery, & affectation, that may be suffered and allowed to inriche an Oration, spoken in a publike place. Otherwise, mē that doe heare it, will but spyte it, and laughe him to scorne for it.

Albeit perchaunce, a Sermon may shew a greater cunning and arte, then common talke. But, Euerie thing must haue his time and place.. For, he that walkes by the way must not daunce, but goe. For, euery man hath not the skill to daunce, and yet euery mā cā skill to goe. But, Dauncing is meete for feastes & weddings: it is not to vse in the stretes. You must then take good heede you speake not with a maiestie.

It is thought by many Philosophers.

And suche is all Filocolo, and the other treatises of Maister Iohn Boccace, except his greater woorke, and litle more perchaunce Corbaccio.

I would not for al this, that you should vse so base a speache, as y scum, as it were, and the froth of the meanest and vilest sorte of people, Launderers & Hucksters: but suche
as

Manners and behaviour. 89

as gentlemen should speake & talke, which I haue partly told you before, in what sort it may be done: that is, if you talke of matters that be neither vyle, vaine, foule, nor lothesome. And if you haue skill to choose amongst the wordes of your owne countrie speache, the purest and most proper, suche as haue the best sounde, and best sense, touching nor remembzing, in no case, no matter that is foule, vile and base: & if you can place your wordes in good order, and not shuffe them together at randon, nor yet, with ouer muche Curious studie, file them (as it were) one your beades. Moreover, if you do dispose such things as you haue to say with discretion. And take good hede that you couple not vnfit & vnlikely matters together: as for Example.

As sure as God is in Heauen:

So stands the staffe in the chimney corner.

And if you speake not so slowe, as if you were vnlustie: nor so hasty, as if you wer hū grie: but as a wise and a temperate man would doe. Likewise, if you pronounce youre wordes and your sillables with a certaine grace & sweetnes: not as a Scholemaister y^e featheth youīg Childre to read & to spell,

R i.

spell,

spell. Neither must you mumble them nor
 suppt them vp, as if they were glued a pas-
 ted together one to another. If you
 remember these and such other rules and
 precepts : your talke will be liked, and
 heard with pleasure enoughe : and you
 shall well maintaine the state and counte-
 nance, that will becometh a gentleman
 well taught and honest.

Talkatiue
 Fellowes.

Besids these, there be some, that neuer
 hould their tounge. And as the shippe
 that sayles, doth not presently stand still,
 by taking downe the sayles : So doe
 they runne forward, as caried away with
 a certaine brayde : and loosing the matter
 of their talke, yet leaue not to babble, but ei-
 ther repeate that againe that is said, or els
 speake still they cannot tell what.

And there be other so full of babble, that
 they will not suffer another to speake. And
 as wee doe see other while, vppon the flow-
 ers in the countrie where they thresh corne,
 one Bullet pull the corne out of the others
 beake : so doe they catche the tale out of his
 mouth & beganne it, and tel it them selues.
 And sure, suche maner of people, induce
 men to quarell and fight with them for it.
 For, if you doe marke it wel: Nothing moues
 a man

Manners and behaviour. 91

aima sooner to anger: then when he is soudainly cut short of his will and his pleasure, be it of neuer so little and small importaunce. As whe you gape wide with yawning: another should thrust his hand in your mouth: or when you doe lift your arme redy to hurle a stone: it is soudainly stayde by one that stands behinde you. Euen then, as these doings, and many moe like vnto these, which tend to hinder the will and desire of another (albeit but in way of spozte & of play) are vnseemely, and would be eschewed: So in talke and communication with men, wee should rather pull one, and further their desires, by what meanes we can, then stop them and hinder them in it.

And therefore, If any man be in a redines to tell his tale: it is no good maner to interrupte him: nor to say that you doe knowe it vuell. Or, if hee besprinkle his tale here and there, with some pretty lye: you must not reprove him for it, neither in wordes nor in gesture, as shaking your hed, or scowling vppon him, as many be wont: gloriously vaunting them selues, that they can, by no meanes, abide the taste of a Lye.

But, this is not the
A.ii. reason

reason of this, it is the sharpenes and sobernes of their owne rusticall & eager natures, which makes them so venemous & bitter in all companies they come: that no man cares for their acquaintance.

Likewise, It is an illfaoured condition to stop another mans tale in his mouth: and it spites him as much, as if a man should take him by the sleewe & hould him backe, euen whē he is redie to runne his course. And when another man is in a tale, it is no good maner for you, by telling the company some newes, & drawing their mindes to other matters, to make them forsake him cleane, and leane him alone. For, it is an uncourtious parte for you to leade and carry away the company; which the other (not you) hath brought together.

And, whē a man tells his tale, you must geue good eare vnto him: that you may not say otherwhile, O what? Or, how? which is many a mans fashion to doo. And this is as much trouble and paine to him that speaketh: as to shooie against y stones, to him that goeth. All these fashions, and generally, that which may stoppe, and that which may trauerse the course of another mans talke, must be shunned.

And, if a man tell his tale slowe like a drawelatche: you must not yet hasten him forward,

forwarde, nor lende him woordes, although you be quicker in speache then hee. For, many doe take that ill, and specially suche, as persuaide themselves they haue a Joly grace in telling a tale. For, they doe imagine you thike not so well of the, as they themselves doe: And that you would geue them instructions in their owne Art: as Merchants that liue in greate wealth & plenty, would count it a greate reproche vnto them, that a man should proffer them money, as if they liued in lacke, & were poore and stood in neede of releefe. And you must vnderstand, that, Euery man in his owne conceite, thinkes he can tell his tale well: although for modesties sake he deny it. And I cannot gesse how it cometh to passe, that the veriest foole doth babble most: which ouer muche prattle, I would not haue a gentleman to vse, and specially, if his skill be but scant in the matter in talke: Not onely, bycause it is a hard matter: but, He must run in many faults that talkes muche: but also, bycause a man weenes, that, He that talkes all the talke to him selfe, woulde (after a sorte) preferre him selfe aboue them all that heare him, as a Mayster would be aboue his scholers. And therefore, It is no good maner for a man to take vppō him a greater state, the doth become him.

A.iii.

And

And in this fault, not men alone, but many countreyes fall into, so cackling and prattling: that, woe be their eares that geue the hearing.

Silence

But, as ouer muche babble makes a mā weary: so doth ouer muche Silence procure as greate Disliking. For, To vlc silence in place vvhether other men talke to and fro: is in maner, as muche a fault, as not to pay your share and scot as other men doe. And as speache is a meane to shewe men your minde, to whome you speake: so, doth Silence againe make mē wene, you seke to be vnknowne. So y, as those people which vse to drinke muche at feastes, and make them selues drunke, are wont to thrust the out of their companie, that will not take their drinke as they doe: So be these kinde of mute & still fellowes, coldly welcome to pleasānt and mery companie, that meete to passe the time away in pleasure and talke. So that, It is good maner for a man to speake, and likewise to hold his peace, as it comes to his turne, and occasion requires.

As an old Chronicle maketh mention. There was in the parts of Morea, a very good workmā in y stone: who for y singular good skill he had in his Art, was called (as I take it) Maestro Chiarissimo. This man (now

Maestro
Chiarissimo.

Manners and behaviour. 95

(now well strooken in yeares) made a certaine treatise, & therin gathered together all þe precepts & rules of his arte: as the man þe had very good skill to doe it: shewing in what sorte the proportions and lineaments of the body, should be duely measured, as well euery one a parte by it selfe, as one respecting another: & they might iustly & duely be answerable þe one to the other: which treatise of his, he named *Regolo*. Regolo. Meaning to shewe, that according to that, all the Images and pictures, that from thensforth any workema should make, should be squared & lined forth: as þe beames, and þe stones, and the walles, are measured by þe rules & precepts of that booke. But, for that it is a much easier matter to speake it, then to worke it, or doe it: and besides that, The greatest number of men, especially of vs that be prophane and not learned, haue our senses much quicker then our vnderstanding, and consequently, better conceiue particular things and Examples, then the generall propositions and Syllogismes (which I might terme in plainer speache, Reasons) for this cause this worthy man I speake of, hauing regard to the Nature of workemen: whose capacities are unfit and unable to weeld the weighte of generall Precepts and

R.iii.

Rules

rules: and to declare more plainly, with all his cunning and skill: hauing found out for his purpose, a fine marble stone, with much labour and paine, he fashioned and shaped an Image of it, as perfectly proportioned in euery parte and member: as the precepts and rules of his treatise had before deuised. And as he named the booke, so did he name that Image, and called it by name of Regolo.

Now, (and it pleased god) I would I could but one parte of those twoe points, which that noble Ingrauer & worckeman I speake of, had perfect skill and knowledge to doe: I meane, that I could gather together in this treatise, after a sorte, the due measures of this Art I take vppon me to treat of. For, to perfourme the other, to make the second Regolo: I meane, to vse and obserue in my maners, the measures I speake of, framig and forming, as it were, A Visible Example, and a materiall Image of them: it were now, to muche for me to doe. For as much as, It is not inough to haue knowledge and Art, in matters concerning maners & fashions of men: But it is needefull withall, to worke them to a perfect effect, to practise and vse them muche: whiche cannot be had vppon the soudaine, nor learned by & by: but it is number
of

Manners and behaviour. 97

of peares that must winne it: & y^e best parte
of mine be runne fourth already, you see.

But for all this, you must not make
y^e lesse reconding of these precepts. For, A
man may well teache another the way: although
he haue gone out of the way himself. And
peradventure, they that haue lost their wayes,
do better remember the hard wayes to fynd:
then they that neuer went a misse.

And, if
in mine infancie, when minds be tender
and pliable, like a young twigge, they that
had y^e charge & gouernemēt of me, had had
the skill to smoothe my manners, (perhaps
of Nature somewhat hard and rude) and
would haue polished and wrought them
fine: peraduētūre I should haue beene such
A one, as I trauaile to make thee knowe,
whome I loue no lesse then if thou were
my sonne.

For albeit, the power of Nature
be greatesse: yet is she many tymes Maistered and
corrected by custome: But, we must in tyme

Nature must
be maystered
by Reason.

begin to encounter and beate her downe,
before she get to muche strenght and hardi-
nes. But most men will not doe so: but
rather yealding to their appetite without
any struing, following it where so euer it
leades the, thinke they must submitte the-
selues to Nature: As though Reason were
not a naturall thing in man. But, Reason

D.i.

hath

Reason dothe
chaunge olde
Customes &
helpeth Na-
ture.

hath(as a Lady and Mistris)povver to chaunge
olde customes, and to helpe & hold vp Nature,
when she doth at any time decay and fall. But
very seldome we harken vnto her. And for
for the moste parte, maketh vs like vnto the
whome god hath not endued w Reason: I
meane brute beastes, in whome notwith-
standing, something yet worketh: not their
owne Reasons(for they haue none of them
selues) but ours: as in horses you see it:
which by nature would be euer wilde, but for
their ryder makes them tame, and withal,
after a sorte, redy & very well paced. For
many of them would haue a hard trot, but
that the rider makes them haue an easier
pace. And some he doth teache to stand
still, to galopp, to treade the ringe, and do
the carriere: And they learne to doe it all
well you see. Then, if the horse, the dog, &
hauke, & many other beastes besides, more
wyld then these, be guided and ruled by
Reason, and learne that which their owne
Nature cannot attaine, but rather repug-
neth: and become after a sorte cunning and
skilfull, so farre as their kinde doth beare it,
not by Nature, but by custome & vse: how
much then may we thinke wee should ex-
cell them, by the precepts and rules of our
Reason, if wee tooke any heede vnto it.

But

Manners and behauiour. 99

But, The Senses desire & couet present delights, what soeuer they be: and can abide no paines, but puts them of. And by this meanes, they also shake of Reason, and thinke her vnpleasant, forasmuche as she sets before them, not pleasure, many times, hurtfull: but goodnes and vertue, euer paynfull, sower and vnflauoury in taste. For, while we liue according to the Sense, wee are like to the felly sick mā, to whom al cates neuer so deinty & sweete, seeme vntoother: and he chideth still with his Cater and Cooke, in whome there is no fault at all for it. For, it is the Nature of his disease, and the Extremitie of his sicknes, and not the fault of his meate, that he doth not flauourly taste what he eates. So Reason, which of it selfe is sweete and flauourie: seemes bitter in taste vnto vs, though it haue no ill taste in dede. And therfore as nice & deitie felowes, we refuse to make any taste of her: & couer our grosnes, wth saying that Nature hath no spurres nor raines y^e can pricke her forth, or hold her backe. Wherefore, if an Oxe or an Asse, or a Hogge, could speake: I beleue, they could not lightly tell a more fowle & shamefull tale theⁿ this. VVe should be childre still all the time of our riper yeares, & in our extreme age: and vvaie as very fooles vwith gray hoary heads, as vwhen vve were very babes: if it were not that reason, vvhich increaseth in vs vwith our yeares, subdueth affections in vs,

and growen to perfection, transformeth vs from beastes in to men. So that it is well scene, shee ruleth our senses and bridledh our wittes. And it is our owne Imperfection and not her faulte, if we doe swarue frō vertue, goodnes, and good order in life.

Custom &
Reason, tw voc
brydles of
Nature.

It is not then true, that there is not a bridell and Master for Nature. Nay, she is guided and ruled by twaine: Custom & I meane, and Reason. But, as I haue tould you a litle before: Reason without Custom and vse, cannot make an vnciuile bodie, well taught and courtious: Which custome and vse, is as it were, bred and borne of tyme. And therefore they shall doe well, to harkē betime vnto her, not only for that, by this meanes, a man shall haue more time and leasure to learne to be such as she teacheth, and to become as it were a houshold seruaint of hers, and one of her traine: but also bycause The tender age, as pure and cleane, doth easily receaue all Impressiōs, and reteineth more liuely, the colours vvhervvith she is dyed: then vwhen a man comes to ryper yeares: And also, bycause The things vvherein vvec haue byn nourished and trained frō our youth, doe ordinarily please vs, aboue all other things. And for this cause, it is said that Diodato, a man that had a singular good gift & grace
of

Diodato.

of vterance, would euermore bee the first that came fourth vppon the stage to shewe his Comedie: allthoughe they were all but couterfets vnto him, whosoever they were that should haue spoken before him. But he would not his voice should occupie other mens cares, after they heard another man speake. Although, in respect of his doings, it were a greate Deale Inferiour to his. Seing then, I cannot agree my workes and my wordes together, for those causes I haue shewed you before, as Maestro Chiarissimo did: whoe had as good a skil to doe it, as he had knowledg to teache it: let it suffice that I haue tould in some part what must be done, bycause I am not by any meanes able to doe it in dede. He that liueth in darkenes, may very vvell Iudge vwhat comfort it is to enioy the benefit of light. And by an ouer long silence, vve knowe vwhat pleasure it is to speake: so when you beholde my grosse and rude maners: you shall better Iudge, what goodnes and vertue there is in courtions behauiours and fashions.

To come againe then to this treatise, which growes now to some end: wee say that Those be good maners and fashiōs, which bring a delight, or at least, offend not their senses, their mynds, and conceits, vvith vvhom vve

liue. And of these, wee haue hitherto spoken
enough.

But you must vnderstand with all this,
that, Men be very desirous of bevvtifull things,
vvell proportioned and comely. And of coun-
terfet things fovvle and ill shapen, they be as
squemish againe, on the other side. And this
is a speciall priuilege geuen to vs: that o-
ther creatures haue no capacitie, to skill
what bevvtie or measure meaneth. And
therefore, as things not common w beastes
but proper to our selues: we must embrace
them for them selues, and holde them dere:
a yet those, much more, p diaboloe nerest to p
knowledge of man: as which are most apt
and inclined to vnderstand the perfection
which Nature hath lefte in men.

Bevvtie.

And albeit, it be a hard matter, to shewe
precisely, Bevvtie, what maner of thing it is:
yet p you may haue soe marke, to know her
by: you must vnderstand, p VVhere iointly &
seuerally, euery parte & the whole hath his due
proportion and measure, there is Bevvtie. And
that thing may iustly be called fayer, in vvch
the saide proportion and measure is found. And
by that I did once learne of a wise a lear-
ned man: Bevvtie he said, would consist but
of one, at the moste. And Deformitie con-
trarywise, measured her selfe, by Many. As
you may see by the faces of fayer a goodly

Deformitie.

Manners and behaviour. 103

women. For, the even lineaments and due proportions of euery of them: seeme to haue byn created & framed by the iudgement and sight of one face alone. which cannot be thought in them that be foule & deformed. For, when you beholde a womā, that hath, peradventure, bigge and bowle eyes, a little nose, blubbe cheekes, a flat mouth, an out chinne, & a browne skinne: you thinke straite that that face is not one womans alone: but is moulded of many faces, and made of many peeces. And yet, you shall finde amongst them, some such, whose partes cōsidered alone by thē selues, be very perfect to see to: but all set together, be foule and ill fauoured: not for any other cause, but that they be y^e lineaments of many fayer women, and not of one: So that a mā would weene, shee had borrowed her partes, of this and that woman. And if may be, that Painter that had all the fayer maides of Calabria, naked before him: had none other intent therein, then to iudge & Discerne in many, y^e partes y^e they haue, as it were, borrowed heere one, & there another, of one, alone: to whome restoring frō cache y^e was her right: imagining y^e Venus bewoty should be such, and so proportioned: he set him selfe to paint her.

And, you must not thik, y^e this is to be scene

D.iii.

in the

the faces, the partes, and the bodie of women alone: but it happeneth more or lesse, in speache, in gestures & doings. For, if you should chaunce to see a Noble woman gorgeous and gallant, washing of cloutes in a Riuer by y^e highe waye side: Althoughe if this were not, you might hapely passe away by her, wth little heede to her persō or state: yet this would not brook you nor like you, y^e her seruile doings doe shewe her more thē one. For her state should answer her honourable condition and calling. But her worke is suche, as is meete for women of base and seruile life: & although you shall feelee, neither yll sauour nor sent come from her, nor heare any noyse that should offend you, nor any thing els to trouble your miude: yet the foule and filthy maner of doing it, and the vnseemely act it selfe: will make you muche to loathe it. You must then beware of these foule and vncomely behauiours, as muche, nay, more then of those other, I haue spoken all this while. For, it is a harder matter a greate Deale, to knowe whē a man faulteth in these, then when he faulteth in them. Bycause, It is easie much, vve see, to feelee then to vnderstande. But yet, it may chaunce otherwhile, that euen that which offendeth the senses, may also offend
the

Manners and behaviour. 105

the minde : thoughe not altogether after one sorte, as I haue told you before : shewing you that A man must apparell him selfe, according to the fashions that other men vse : that it may not be thought he doth reprove and correct their Doings : The which thing offendeth most men that seeke to be commended: And the wisest men that be, mislike it too. For, the garments of the olde world, haue lost their date, for men of this age and this season to weare. And it is suche an ill shapen sight, to see a man clad with other mens cloathes : that a man would weene there would be a fray betwoene the doublet & hose: their cloathes doe sit, vpon them so vntowardly.

Apparelling
according to
the Time.

So that, many of those matters I haue spoken of alreedy, or peraduenture all, might be aptly reherfed here again: forasmuch as this measure I speake of here, is not obserued in these thigs: nor the time, nor the place, nor the worke, nor the worker, accorded & fitted together, so well as it should be. For mens minds and fansies doe like it, & take a pleasure and delight in those things. But I thought it good to apply & speake these matters, rather vnder the badge, as it were, of the Senses and desires: then properly assigne them to the minde: that a man may

the more easily perceiue them : bycause It is a naturall thinge, for euerie man to feele and desire : but euerie man cannot so generally vnderstand, and especially that, whiche we call bewtie, gallantnes or entertaynement.

A Grace,
vvhat it is.

It is not inoughe for a man, to doe things that be good : but hee must also haue a care, hee doe them with a good grace. And a good grace is nothing els, but suche a maner of light (as I may call it) as shineth in the aptnes of things set in good order and wel disposed, one with another : and perfectly knit and vnited together. VVithout which proportion and measure, euen that which is good is not faire : & the fairenes it self, is not pleasaunt. And as meates, though they be good & sauourie will giue men no minde to eate thē, if they haue no pleasaunt relish and taste : So fares it with the maners of men other while (althoughe in them selues in no respect they be ill, but foolish a little, and fond) if a man doe not season them with a certaine sweetenes, which you call (as I take it) Grace, and Comlines.

So that, every vice of it selfe, without any further matter to helpe it (it cannot be chosen) must needes offend a man. For, Vices be things so foule and filthie : that honest and modest mindes, will greue to see their
their

Manners and behaviour. 107

their shamefull effects. And therefore, it shall behoue them that seeke to be well thought of, with their familiar acquaintāce, aboue all things els to eschewe vices, and especially those, that be foulest and worst: as Leachery, Couetousnes, Crueltie, and other. Of which, some be beastly, as Drunkennes, and Gluttonie: some vncleane, as Leacherie: other some horrible, as Murther, and such other: all which for them selues, and for the very naughtines, that is properly in them al, all men eschewe more, or lesse: But, as earst I said, generally al, as thigs of greate disorder, make a man misliked muche of all men.

But, bycause I haue not taken vppon me to shew vnto you, mēs sinnes, but their Errors: it shalbe no parte of my charge at this tūne to entreate of y^e Nature of vices & vertues: but onely of the seemely & vnseemely fashions and maners wee vse one with another. One of the which vnseemely fashions was, that Count Richard did vse: of which I tould you before. Which, as vnseemely and vnfitting with those other his good and faire maners hee had besides: that same worthy Bishop (as a skilfull and cunning Mayster in musicke will easily

Counte Ri-
charde.

P.ii. sily

easily here a note out of Tune) had quickly founde out.

It shalbe then, necessarie for gentlemen and men of good behauour, to haue a regard to this measure I speake of: in going, in standing, in sitting, in gesture, in porte, in apparell, in talke, in silence, in rest and in action. For, a man must not apparell him selfe like a woman: that the Attire may not be of one sorte, and the person of another: as I doe see it in some that weare their heads & their beards curled with bodkins, and haue their face, and their necks, & their hands, so starchte and painted, that it were to muche for a girle, nay, harlot, that makes a merchandize of it, and sets her selfe to the sale.

Beardes and
Heades cur-
led with
bodkins.

Sweete smelles

You must smell, neither of sweete nor of sower: for a gentleman would not sauour nastily like a begger: nor yet should a man carry a sauour and sent about him, like a harlot or whoore. I doe not by this forbid, but you may very well vse some sweete sinelles of sweete waters.

Apparell ac-
cording to
the fashion &
calling.

Your apparell must be shaped according to the fashion of the time, and your calling, for the causes I haue shewed you before. For, VVe must not take vpon vs to alter customes at our will. For time doth beget them, and time doth also weare them out.

Euery

Manners and behauour. 109

Euery mā may applie those fashions, that be in cominon vse, y^e moſte to his owne aduantage, that he can. For, if perchaunce your legges be very long, and men vse but ſhort garments: you may vse a meane, not to long, nor to ſhort. And if your legges be to ſmall, to greate, or crooked: make not your hosen of to light and garishe a colour, that it may not call men to looke and to gaze vppō your deformitie. Thou muſt weare no garment that ſhall be to light, or ouermuche daubde with garding: that we may not ſay, thou haſt Ganymedes hosen, or wearest Cupides doublet. But, whatſoeuer it be thou wearest, let it be fit and well made for thy bodie: leaſt thou ſeme to braue it, in another mans cloathes.

But with all, thou muſt in any caſe reſpect thy condition or eſtate. For, A man of the Clergie, muſt not be attired like a Souldier: nor a Souldier goe like a Player. When Caſtruccio was in Rome with Lodouico Bauero at a greate Pompe, and triumph: who was both Duke of Lucca and Piſtoia, and Count of Palazzo, and Senatour of Rome: this Caſtruccio, being Lorde greate Maſter of the ſaide Lodouico Bauero his houſeholde: for his brauery, made him a coate of crimſin, vppon the breaſt wherof, there
D.iii. was

was this deuise, in letters of Golde

It is euen as God will,

And vppon the backe behinde.

And it shall be as God will.

I belceue, you thinke this garment, would haue become Castruccio his Trumpeter better, then it could become him.

And although Kings be free frō checke, and may doe what they list: Yet, I could neuer commend King Manfrede, whose euer more vsed, to suite him selfe in greene. Wee must then haue a care, that our apparell be not onely wel made for the bodie: but that it be meete for our calling. And with all, it be suche, as the countrie doth vse, where wee liue. For, As in diuers places be diuers measures, and yet bying and selling euery vvhether vsed: So in sundry landes be sundrie customes, and yet euery vvhether a man may behaue him, and apparell him selfe, soberly and comely.

Apparel according to the Countrey

These same feathers, which the Neapolitanes and Spaniardes be wont to weare, and braueries and Embroideries: haue but ill place amongst graue gowned men, & the attires that Citizens doe weare. But their Armour and weapons become suche place
a greate

Manners and behauour. III

a greate deale worse. So that, looke what hapely might be allowed in Verona, would not, perchaunce, be suffered in Venice. For as muche as these gallants, all begarded, and huffing in fethers, & warlike fellows, would not doe well, in this Noble Citie so peacefull & Ciuil. Suche kinde of people be rather, in maner, like nettles and burrees, amongst good and sweete garden flowers. And therefore, they come out of season to me that medle with grauer matters then they doe.

I would not haue a gentleman to runne in the streate, nor go to fast: for that is for lackies, and not for gentlemen to doe. Besides that, it makes a man weary, sweate, and puffed: which be very vnseemly things for suche men to doe. I would not yet haue a man go so softly and demurely, as a maide or a wife. And when a man walkes, it is no good sight to see a man shake his bodie too muche, nor to hold his hands bare and emptie: nor yet cast & sling his armes vp & downe, in such sort as a man would weene, hee were sowing of Corne in the field: nor Stare in a mans face, as if he had spied a mares nest. Ther be some again, in their gate pull vp their fete as high as a horse & hath & spauē: & a man would thinke they did pluck their fete forth of,

Running and going in the streat and other such gestures.

„ bushell. Other againe stampe their feete so
 „ harde on the ground: that they make all-
 „ moste asinuche noyse as a carte. Another
 „ goes as if he were splay footed. And suche
 „ a one quiuers with his legges, as he stāds.
 „ Some other againe, at euery foote, stoope
 „ to stroke vp their hōse as they goe. And sōe
 „ set their handes to their sides, and iet vp &
 „ downe like a Decocke: which fashions doe
 „ inuche offend men: not as well, but as ill
 „ be seeming a man to vse them. For, if your
 horse, perchaunce, doe champe and play on
 the bit, and gape or lill out his tounge, al-
 beit this geue little pzoofe of his goodnes:
 yet it commendes him well to the sale: and
 you shoulde finde a misse of it, if it were o-
 therwise: not by cause y horse should be ther
 fore the worse: but by cause he should shew
 the lesse courage and pleasure. Now, if it
 stand so, that Comelines and Grace, be so
 much made of in beasts, and also in things
 without life or sense, as experience doth
 shewe, that, Two things of equall goodnes &
 comodities, beare not for all that, a like price,
 if a man doe beholde a finer proportion &
 betwie, more in the one then he sees in the
 other: How muche then more, should it
 be esteemed and commended in men, capa-
 ble of Reason.

It

Manners and behaviour. 113

It is a rude fashion for a man to clawe
 or scratche him selfe, when he sitteth at the
 table. And a man should at such time haue
 a very greate care & he spit not at all. But
 if neede inforce him, then let him doe it, af-
 ter an honest sorte. I haue heard tell, many
 times, of suche countries that be so sober :
 that they doe neuer spitt. And what should
 then let vs, but we may well forbear it for
 suche a little while. We must also beware
 we doe not eat so greedily, that wee get
 the hicket, or belche withall : as some that
 feede so fast, that they noy the cōpany with
 it : they blowe and pufte so loude. Like-
 wise, you must not rubbe your teeth with
 your napkyn, & much lesse with your fin-
 gers. For these be trickes for a flouen. Nei-
 ther must you openly rince your mouth wth
 the wine, and then spit it fourthe. Neither
 is it gentleman like, to carry a sticke in your
 mouth from the table when you rise, like &
 birde that buildg her a nest : or put it in
 your eare, for that is a Barbaras trick.

And to weare a toothpicke, about your
 necke : of all fashions that is & worst. For,
 besides that it is a bauld Jewell for a gen-
 tleman to pull forth of his bosome, and put
 teth mē in mind of those Toothdrawers, that
 sit one their benche in the stretes : it makes

Q.i.

men

„ Gestures and
 „ Fashions, at
 „ the Table.

„ Spytting.

Greedy
 Eating.

Scovring
 of the teethe

VVashing
 the mouth.

Carrying a
 Sticke, in the
 Mouthe.

To weare a
 Toothpicke
 about your
 Necke.

„ men also to thinke, that the man loues his
 „ belly full well, and is prouided for it. And I
 „ see no reason, why they should not aswell
 „ carry a spoone, about their neckes, as a
 toothpick.

Chearing
 at the table.

It is a rude fashion besides, to leane
 ouer the table, or to fill your mouth so full of
 meate, that your cheekes be blowne by w-
 all: neyther must you by any manner of mea-
 nes, giue another man to know what plea-
 sure you take, in the meate or the wine. For
 yt is for Tauerners and Bousers, to vse
 suche fashions. And to entertaine men &
 sit at your table, with these wordes: You
 eate nothing this morning. There is nothing
 that likes you. Or, tast you of this or of that: I
 doe not allowe of these fashions, although
 they be commonly receiued and vsed of all
 men. For, albeit by these meanes, they
 shewe they make much of those they haue
 inuited vnto them: yet, many tymes, they
 make me to leaue to eate wher they would.
 „ For, it geues them to thinke, they haue
 „ their eyes, allwayes vppon them, and that
 „ makes them ashamed to feede.

Caruing.

Againe, I doe not like it, that a man shall
 take vppon him to be a caruer of any meate
 that stands before him: if he be not muche
 the better mā, that is the caruer: that he to
 whome he carues, may thinke he receiueth
 some credite & honour by it. For, Amongest
 men that be of like cōditiō and calling, it makes

Manners and behauour. 115

a hart burning: that he that playes the caruer, should take more vppō him then another. And otherwhile, y^e which hee carueth, doth not like him to whom it is geuen. And more the^e this, by this meanes he sheweth, that the feaste is not sufficiētly furnished, or at least not well disposed in order, when some haue muche, & other none at all. And y^e Mayster of the house, may chaunce to take displeasure at that, as if it were done to doe him shame. Neuerthelesse in these matters, a man must denieasne him self, as common vse and custome will allowe, and not as Reason & Duetie would haue it. And I would wishe a mā rather to erre in these poits with many, the^e to be singular in doing well. But whatsoeuer good maner there be in this case, thou must not refuse it, whatsoeuer is carued vnto thee. For it may be thought thou doest disdaine it, or grunt at thy caruer.

Now, to drinke all out euery mā: which is Drincking &
Carrouling. a fashio as litle in vse amōgst vs, as y^e terme it selfe is barbarous & straunge: I meane, Ick bring you, is sure a foule thing of it selfe, & in our countrie so coldly accepted yet: y^e we must not go about to bring it in for a fashio. If a man doe quaffe or carroule vnto you, you may honestly say nay to pledge him, & geueing him thanks, confesse your weakenesse, that you are not able to beare it: or else, to

Drincking,
much vled
in Gracia:
and by So-
crates.

Socrates.

Aristophanes.

doe him a pleasure, you may for curtesie taste it: and the set downe the cup to them that will, and charge your selfe no further. And although this, Ick bring you, as I haue heard many learned men say, hath beene an auncient custome in Greece: and that the Gracians doe muche cominend a goodman of that time, Socrates, by name, for that hee sat out one whole night long, drinking a bie with another good man, Aristophanes: and yet y next morning in the breake of the daye, without any rest vppon his drinking, made suche a cunning Geometricall Instrument, that there was no maner of faulte to be found in the same: And albeit they say besides this, that Euen as it makes a man bould and hardy, to thrust him selfe venterously otherwhile, in to daungerous perils of life: so likewise it brings a man in to good temper and fashion, to enure him selfe otherwhile, with the daungers of things not euer chauncing: And bycause the drinking of wine after this sorte, in a bie, in such excesse and waste, is a shrewde assault to trie the strength of him that quaffes so lustily: these Gracians, would haue vs to vse it for a certaine prooffe of our strength and constancie: and to enure vs the better, to resist and master all maner of strong temptations.

Manners and behaviour. 117

All this notwithstanding, I am of a contrary mind : and I doe thinke all their reasons to fond, and to foolishhe. But, we see that Learned men haue suche art and cunning to perswade, and such filed wordes to serue their turne : that wrong doth carry the cause away, and Reason cannot preuaile. And therefore let vs giue them no credite in this point. And what can I tell, if they haue a secret Drift herein, to excuse and couer the fault of their countrey, that is corrupt with this vice. But it is daungerous, perchaunce, for a man to reprove them for it : least as much happen to him, as chaunced to Socrates him selfe, for his ouer lauish controuling and checking of euery mans fault. For, he was so spited of all men for it : that many articles of heresies & other foule faultes were put vp against him, and he condemned to die in the end: although they were false. For in truthe, he was a very good man, & a Chatholike; respecting y^e Religion of their false Idolatrie. But suer, in that he drunke so muche wine that same nyght : he deserved no praise in the worlde. For, the hoggshead was able to holde & receiue a great Deale more, then his companion and hee were able to take : if y^e may get any praise. And though it did him no harine, that was

more, the goodnes of his strong braine: the
the continencie of a sober man. And let the
Chronicles talke what they list of this mat-
ter, I giue God thanks, that amongst many
the Plagues that haue creapt ouer the Alpes, to
infect vs: hitherto this worst of all the rest, is
not come ouer: that vve should take a pleasure
and praise, to be drunke. Neither shall I euer be-
leue, that a man can learne to be temperate, of
suche a Mayster as vvine and drounkennes.

Inviting of
straungers.

The Stewarde of a Noble mans house,
may not be so bolde to inuite straungers,
vppon his owne head, and set them Downe
at his Lorde & Maysters table. And there
is none that is wise, will be intreated to it,
at his request alone. But other while, the
seruaunts of the house, be so malepert and
saucie, that they will take vppō them, more
then their Maister: of which things wee
speake in this place, more by chaunce, then
that the order we haue taken from the be-
ginning, doth so require it.

A recapitula-
tion of sun-
drie precepts.
Vncasing.

A man must not vncase him selfe, in the
presence of any assembly. For it is a flo-
uenly sight, in place where honest men be
met together of good conditiō and calling.
And it may chaunce he doth vncouer those
parts of his bodie, which work him shame
& rebuke to shewe the: besides &, it maketh
other

other mē abashed to looke vpō thē. Againe, " Washing
of hands and
combyng of
heades.
I wold haue no mā to combe his head, nor "
 washe his hāds before mē. For such things "
 would be done alone in your chamber, and "
 not abroad: without it be, **I** say, to washe "
 your hands when you sit downe to the ta- "
 ble. For, there it shall doe well, to washe "
 them in sight, although you haue no neede: "
 that they with whome you feede, may as- "
 sure them selues you haue done it. **A** man "
 must not come forth with his kercheif, or "
 quaiſe one his head, nor yet stroke vp his "
 hosen vppon his legges in company. "

Some men there be, that haue a pride or "
 a vse to draboe their mouthes a little awry, "
 or twinkle vp their eye, & to blow vp their "
 cheekes, and to pufſe, and to make, with "
 their countenaunce, sundrie such like foo- "
 liſhe and ilfaoured faces and gestures. **I** "
 counsell men to leaue them cleane. For, "
 Pallas her ſelfe, the Goddeſſe, (as I haue hearde "
 ſōe vviſe mē ſay) tooke once a greate pleaſure to "
 ſōūd the flute & the cornet: & therein ſhe vvas "
 verie cūning. It chaūſt her, on day, ſōūding her "
 Cornet for her pleaſure ouer a fontain, ſhe ſpide "
 her ſelfe in the vvater: and vvhē ſhe beheld thoſe "
 ſtrāge gestures ſhe muſt nedes make vvith her "
 mouth as ſhe plaid: ſhe vvas ſo much aſhāed of it "
 that ſhe brake the cornet in peces & caſt it away. "

Gestures of
the face and
Countenaunce
and other
partes.

Pallas.

Q.iii.

And truly

truely she did but well, for it is no instrumēt for
 a yvoman to vse. And it becomēs men as ill,
 ” if they be not of y base conditiō and calling,
 ” that they must make it a gaine, & an art to
 ” liue vppon it. And looke what I speake,
 ” concerning the vnseemely gestures of the
 ” countenance and face: concerneth likewise,
 ” all the partes and members of man. For it
 ” is an ill sight, to lil out y founge, to stroke
 ” your bearde much vp and Downe (as ma-
 ” ny doe vie to Doe) to rubbe your hands to-
 ” gether: to sighe, & to sorowe: to tremble
 ” or strike your selfe, which is also a fashiō w
 ” some: to reatche and stretch your selfe, &
 ” so retching, to cry out after a nice maner,
 ” Alas, Alas: like a coutry cloune, y should
 ” rouse him selfe in his couche.

And he that makes a noyse w his mouth
 in a token of wonder, and other while, of cō
 ” tempte and disdaine: counterfeteth an il-
 ” fauoured grace. And Counterfet things, dif-
 fer not muche from truethe.

A man must leaue those foolishe maner
 of laughings, groase and vncomely. And
 ” let men laughe vppon occasiō, and not vp-
 ” pon custome. But a man must beware he
 ” doe not laughe at his owne gestes, and his
 ” doings. For that makes men weene hee
 ” woulde faine praise him selfe. It is for o-
 ther

Mopping or
 mowing.

Vnseemely
 Laughinges.

Laughing
 at his owne
 Gestes.

Manners and behauour. 121

other men to laughe that heare, and not for „
him that telles the tale.

Now, you must not beare your selfe in „
hand, that bycause eache of these mat- „
ters considered a parte, is but a small fault, „
y^e hole therefore together should be as light:
but you must rather persuade your selfe y^e
Many a litle doth make a mickle, as I tould
you from the beginning. And how much
lesse they be, so much the more neede a mā
hath to looke well in to thē: bycause they be
not easily perceiued a far of, but creepe in to
vs by custom, before we be a ware. And, As
light expences often vsed, in Continuance of
time, doe couertly waste and consume a greate
masse of wealth and riches : So doe these light
faultes with the multitude and number of thē,
in secret ouerthrow all honest and good ciuilitie
and maner. So y^e we must not make a light
reconing of them.

Moreouer, it is a nedefull obseruation
to bethinke your selfe, how you doe moue <sup>Mouinges
and gestures
of the bodie.</sup>
your bodie, and specially in talke. For, it
many times chaunceth, a man is so earnest „
in his tale, that hee hath no minde of any „
thing els. One waggēs his head. Another „
lookes bigg and scowles with his browes. „
That man pulls his mouth awry. And to „
ther spittes in and vpon their faces with „
whome „